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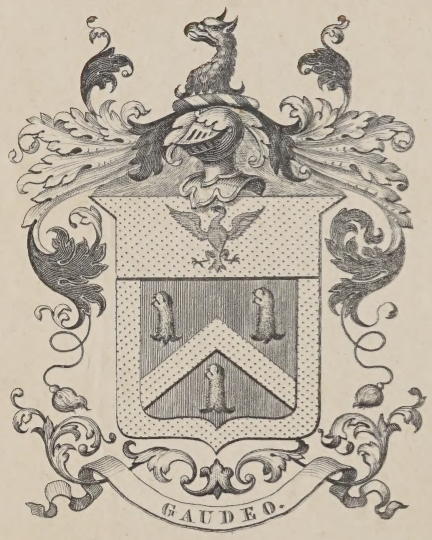

John Carter Brown.

Lothrop Harper Offering copy of this treatise
"For the Reverend Mr Henry Adams Preacher of
God's Word at Rammarsh in Yorkshire
A corrected copy Ex Dono Authoris" 2.V.14.

I The Time when the

FIRST SABBATH

was Ordained.

1 Negatively, Not in the Time of *Adams* Innocency, as many say it was.

2 Affirmatively, It was Ordained after the Time of *Adams* Fall and Re-creation.

II The Manner how the First Sabbath was Ordained.

1 By blessing the Seventh Day with many Spiritual Ordinances, both for publick and private use.

2 By Sanctifying that Day for the Exercise of the said Ordinances.

3 By Sanctifying the outward Rest of that Day, to be a Typical Sign both of Gods Resting, and of mans Resting in the Seed of the Woman, that was promised to break the Devils Head-plot, namely, by his *Propitiatory Sacrifice.*

And hence it follows,

1 That as the Sabbath was Ordained to be a Typical sign, so it must be abolished, as soon as Christ had performed his said Propitiatory Sacrifice.

2 As it was Ordained to be the Sanctified Time, for the Exercise of the said blessed Ordinances; so the next day of the week, into which it was changed, must continue without intermission to the end of the world.

PART II.

III A Treatise of *HOLY TIME*, concerning the true limits of the Lords Day, when it begins, and when it ends, is hereunto annexed.

By *WILLIAM PYNCHON* Esq.

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JOHN CARTER BROWN.

RPJCB

To the Reader.

Christian Reader,

THis Industrious and Judicious Author, doth here present thee with two distinct Tractates concerning the Christian Sabbath, or Lords Day: In the former, the Divine Institution of it is cleerly proved; In the latter, the time of its beginning is particularly determined. In the former, the erronious conscience, which denies the morality of the fourth Commandement, is strongly convinced: In the latter, the scrupulous conscience, which doubts of the time when the Sabbath begins, is fully satisfied.

In both, the serious Reader will find great profit and delight; The whole Discourse being illaborate and perspicuous, wherein besides the main points intended in it, divers other matters of important Cognizance are occasionally decided, and discussed, and many obscure Scriptures are excellently explained according to the genuine sense thereof.

And this learned Discourse hath its birth in a very seasonable time, in respect of that wofull defection and Apostacy that is among us, as from the truth and wayes of God in general, so in a special manner from the Religious esteem and observation of the Lords day.

For never since the light of the blessed and glorious Gospel of Jesus Christ shined upon this our Goshen, *was the Sabbath Day so wickedly neglected and prophaned by the generality of people, and the Divine Institution thereof so shamefully denyed, and decried by many pretenders to Religion, as it is at this day.*

And therefore (Good Reader) we heartily commend this necessary and usefull work to thy diligent perusal, and thy self, and thy humble and sincere inquiries after Truth, unto the guidance and blessing of the God of all Truth.

Tho. Clendon.
Elidad Blackwel.
Joh. Sheffield.

Tho. Stevens,
Minister of *Peters* in the
Isle of *Thanet.*

To

To the Reader.

IF our Teſtimony be of any weight with the Judicious Reader, and may contribute any thing to incourage his peruſal of this Book, we have to ſignifie upon that acquaintance we have had with it, that we judge it very worthy the publiſhing and peruſing: both for that in the former part it doth ſtrenuouſly plead for the morality of the Sabbath; and in the latter part gives occaſion to learned Brethren of a contrary apprehenſion to conſider whether they have not reaſon to captivate their judgements to the Authors, as touching the beginning and ending of the Sabbath.

Samuel Slater.
Tho. Walley.

A Table of the chief Heads.

CHAP. I.

PRoving by five Reasons, That Adam *fell on the day of his Creation.*

Reason 1. *Because* Moses *joyneth mans Creation, Tryal, Judgement, and Promise, to the same day* Page 1

R. 2. *Because he fell at the very first instant that ever he eat any thing* p. 5

R 3. *Because* Adam *being created after God in wisdome, would not in wisdome have omitted to have eaten of the Tree of Life in the very day of his creation, if the Devil had not first circumvented him by the unseen subtilty of his Temptation* p. 6

R. 4. *Because the Devil had not deserved the name of a subtil Serpent if he had left* Adam *at liberty to eat of the Tree of life but one whole day together* p. 8

R. 5. *Because the Woman fell while she was a Virgin* p. 21

The time of the Fall of the Angels (now called the Devil) was when they were commanded to attend upon Adam *and* Eve, *at their first entrance into Paradise* p. 10

The true nature of the first Covenant stood in obedience, or disobedience, not to a moral, but to a positive command p. 12

The Devil knew the operation of the forbidden fruit better than Adam *and* Eve *could do as long as they stood in their unconfirmed Innocency* p. 15

CHAP. II.

Proving by three Reasons that Adam *was Re-created in the same day in which he was created and fell* p. 23

Reason 1. *From the order of Gods dealing with him immediately after his Fall* p. 23

R. 2. *From the new name* Hevah, *Life, which he gave to his wife* p. 26

R. 3.

R. 3. *From the word* Enmity *which God put into her as a holy qualification against the Serpent that had deceived her* p.28
The cool of the day in Gen.3. *when God came to examine* Adam, *was about Mid-day* p. 23

CHAP. III.

Proving, by a double Inference, that Adam *and* Eve *were Re-created before the seventh day* p. 30
1 *Drawn from the word* Host *and* Finished, *in* Gen.2.1. p.34
For if all the Host of Heaven and Earth were finished before the seventh day, then it follows that Adam *and* Eve *were Re-created before the seventh day* p. 34
2 *Drawn from the word* Had made, *in* Gen.2.2. p. 35
For if God had made something in the sixth day that needed a new finishing act before the seventh day, as the Text speaks, then what can that finishing act else be but Adams *Re-creation by the Promised Seed?* p.35
Adam *in his Innocency could not so well honour all his Creators as after his Fall and Re-creation* p. 37
The Mystical, as well as the Natural Creation was made and finished before the seventh day, and therefore Adam *and* Eve *were Re-created before the seventh day* p. 39
The Creation of the Humane Nature of Christ, was the perfection of the whole Creation, in the latter part of the sixth day p. 39.46

CHAP. IV.

God could not be said to keep a perfect Rest on the seventh day, untill he had put out sundry opperations of his Eternal Providence for the finishing or perfecting of that work which he had made but mutably perfect in the fore-part of the sixth day p.42

CHAP. V.

This term [which he had made] *in* Gen.2.2. *hath relation to the Creation of the* Mediator, *in two particulars.*
1. *In regard of his office, God created him to be a Mediatorial Priest before he could keep a perfect rest on the seventh day* p.46
2. *In regard of his Humane Nature, he was virtually made flesh of the*

the Seed of the Woman before God could keep a perfect Rest on the seventh day p. 46,39

CHAP. VI.

Proving, that the whole World was made for the honour of the Mediator, as the right Heir of it all p. 50

And hence it follows.

1 *That God could not keep a perfect Rest on the seventh day, untill he had put the Mediator as the right Heir of all into his possession.*

2 *Hence it follows, that* Adam *must fall, and be Re-created also on the day of his Creation, before the Lord could keep a perfect Rest on the seventh day.* p. 50

CHAP. VII.

Proving, that Gods Rest on the seventh day was such a perfect Rest, that nothing could happen afterwards that could any whit lessen, or disturb the perfection of his Rest on the seventh day, as it would have happened, if God had kept a Sabbath of Rest whiles Adam *stood in a mutable condition* p. 54

CHAP. VIII.

That the true nature of Gods Rest on the seventh day was his sweet content in the Mediator p. 55,56

All the Trinity rested, and were refreshed on the seventh day, because they had perfected mans happinesse by a Re-creation p. 57

CHAP. IX.

Proving, that God blessed the first seventh day with many sorts of spiritual Ordinances, such as were apt to convey spiritual and eternal blessednesse to faln man p. 59

God would never have blessed the seventh day with spiritual Ordinances, if the Mediator had not been declared to faln man before the seventh day p. 60

God did not leave Adam *and* Eve *to spend the first seventh day in private speculations, but he blessed the first seventh day with variety of Ordinances, both for publick and private use, for their best spiritual good* p. 60

God

God commanded Adam to preach every seventh day, either upon his miserable Fall, or else upon the riches of Gods grace for his recovery by the Promised Seed p.62
God commanded Adam to joyn the duty of Prayer to the duty of Preaching p.63
Jesus Christ taught Adam by the Sacrifice of a Lamb, how he should be the Lamb of God to take away the sin of the world p.65
Two persons, where no more can be had, may be called a true Church of Christ, and may exercise Gods Ordinances after a publick manner p.68
The dis-regarding of the Sabbath, and the Ordinances thereof is the high way to all Prophaneness and Apostacy p.70
Private duties are commanded on the Sabbath dayes, as necessary Handmaids to the publick p.72

CHAP. X.

Shewing after what manner God did sanctifie the first seventh day p.73
1 By ordaining it to be the separated time of his publick and private worship.
2 By ordaining it to be as a sanctified sign of his Rest, and of mans resting on the Seed of the Woman for the breaking of the Devils Head-plot, by the work of his Redemption and Reconciliation p 73
Whenever God did sanctifie any thing for mans use, he did by that act command man to separate that thing to the Lords use p.74
When God did sanctifie the first seventh day, he did thereby command Adam to prepare himself for the better sanctifying of the said seventh day p.75

CHAP. XI.

Shewing that God did sanctifie the outward Rest of the seventh day to be a typical sign both of his own Rest, and of mans Resting on the Seed of the Woman, for the breaking of the Devils Head-plot for mans Redemption p 78
Our Redemption from Satheans Head-plot was the finishing act of the whole Creation; and therefore it was the true reason of Gods Rest, and of his commanding Adam to rest on the first seventh day p.82

CHAP. XII.

Shewing that God did make the first seventh day famous by honouring the number Seven ever after with famous respects p.85

1 *By contriving the Typical Ceremonies of our Redemption very often into the number of Seven, doubtlesse in an honourable memorial of the first famous seventh day* p.86

2 *By marking out divers rare and eminent holy persons by the number Seven* p.89

3 *By contriving several parcels of the Scripture Chronology into the number Seven, doubtlesse in an honourable remembrance of the first famous seventh day* p.93

CHAP. XIII.

Proving, That though Christ hath abolished the Seventh Day by his death, yet he hath not left the day of his publick worship Arbitrary to particular Churches, to appoint what day they please in the place of the seventh day, as some unadvised Protestants do affirm, p.94

And that Christ Jesus hath made three main changes in the tenne Commandements, p.99

CHAP. XIV.

Proving by several other particular grounds that Christ himself did appoint the day of his Resurrection for the exercise of his publick worship in the place of the seventh day, p.101

Things Remarkable.

1 *Touching the number eight, three things are remarkable,* p.113

2 *That four Sabbaths did meet together, and succeed each other at the Death and Resurrection of Christ,* ibid.

3 *The Resurrection of Christ was made famous by three remarkable days,* p.114

CHAP. XV.

Propounding some reasons why the Apostles did allow of the Jewish-Sabbath, or seventh day in their Synagogues for a time after it was abolished by the Death of Christ, as well as of the Lords day in Christian Churches, p.116

The

The opposition which some beleeving Jews made in Christian Churches for their not observing the Jewish Sabbath, doth fully prove that the Christian Churches had cast off the Jewish Sabbath, and that they observed the Lords Day in the place of it, p.118

CHAP. XVI.

Being an Answer to several Questions.

Q. 1. *Whether Christians under the Gospel are bound to observe the Lords Day as strictly from all work, and as holily in the practise of all duties of Religion as the Jews were to observe the Sabbath day?* p.129

Hence this Question is moved, Whether it be lawful to begin to solemnize a Marriage upon the Sabbath? Answered no. p.130

Q. 2. *Might not the Jews kindle a fire on the Sabbath day to dresse necessary food? Answered* Yes. p.ibid.

Q. 3. *To the same purpose; Answered* p.132

Q. 4. *To the same purpose: Answered* p.134

Q. 5. *Are Christians bound to rest as strictly from all Works, and Re-creations on the Lords day, as the* Jews *were on the Sabbath day? Answered,* Yes. p. 135

Q. 6. *Were Re-creations on the Sabbath day punished by the Magistrates among the* Jews *with the same kind of punishments that working on the Sabbath was? Answered* No. *They used differing kind of punishments* p.136

Also that Magistrates are bound to punish the prophanation of any part of the Lords day (whether it be by work, or re-creation) either by scourging, or else by some Mulct that is equivalent p.137

Q. 7. *Did not the* Jews *hold it lawful to do works of mercy, or of present necessity upon the Sabbath day? Answered,* Yes p.139

A

TABLE

OF

Some Scriptures that are Explaned or Illustrated in this first Treatise.

Genesis.

Chap.	Vers.	Page.
1	26	37
1	28	36
2	1	30,34
2	2	30
2	3	59
2	8	10
2	9	3,7
2	17	14,16,17
2	19	10
2	23	26
2	25	14
3	1	5,13
3	2	5
3	7	14
3	8	23
3	9	23
3	11	25
3	12	25
3	13	25
3	15	25,35,39,50, 62
3	17	14
3	20	27
3	22	7
4	23,24	90
4	26	69
5	24	90
6	6	56
8	20	67
10	21	91
10	25	91
22	4	115
22	6	92
32	24	47
49	6	69

Exodus.

16	5	130
16	23	77,148,134
16	27,28	77

Chap.	Verſ.	Page.
19	10	76
20	2	83
20	8	60,77
20	11	31,82
22	2	139
22	30	110
23	10,11,12	81
24	8	83
29	30	86
31	13	84,124,132
31	14,15	84,124,133
31	17	31,56,80,84,
32	25	25
34	21	138
35	3	130,132

Leviticus.

4	6	86
8	11	86
8	33	86,112
15	13,14	112
16	14	87
22	27	110
23	3	126,63,130,141
23	15,16	104
25	4	93,113

Numbers.

6	24,27	71
8	17	74
10	10	125
11	8	134

Deuteronomy.

5	14,15	82,83
17	6	31
35	9	31

Chap.	Verſ.	Pag.
32	4	41

1 Chron.

24	13	40

2 Chron.

2	4	125
30	22,23	88

Neh.

8	18	112

Job.

22	15	90
42	8	67,87

Pſalms.

8	6	44
24	1	36
24	10	36,44
49	12,20	20
104	30,31	56
110	3	36,109
118	24	109

Proverbs.

28	13	68
30	1	49
30	18,19	49

Eſay.

7	14	48,49
53	10	92
56	4,6	109
65	18	48
66	23	109

Chap.	Verſ.	Page.
	Jeremy.	
6	4	76
31	22	47
	Ezekiel.	
34	26	76
46	4,5	109
	Daniel.	
8	14	35
9	26,27	98
	Joel.	
2	15	75
	Amos.	
5	21	112
8	5	138
	Malachy.	
1	11	100
	Matthew.	
4	2	6
11	29	81
12	5,6	131
12	40	93
16	18	41
17	1	103
24	20	126
	Mark.	
2	27	60,124
	Luke.	
1	69,70	68
4	18,19	28,81,114
9	28	103
13	32	93,115
14	1	130
24	49	104
	John.	
1	3	40
5	22,23,27	52
6	53	47
7	22	111
7	37	112
8	44	19
10	22	124
19	19,31	114,158
19	20,26	129
20	19	101
20	21	103
20	26	102,103,110
	Acts.	
1	12	141
2	1	102
3	21	68
6	14	98,129
7	15	98
7	47	98
7	55	98
10	28	120
15	5,24	116,120
15	21	122
16	3	117,120
17	4	118
18	17	118
19	9	118
20	7	117
21	20	116,120
21	21,28	120
21	24	117
24	5	120

Cha.	Verſ.	Page.
28	22	121
	Romans.	
3	23	16
5	13	52
15	25,26	107
	1 *Corinth.*	
9	20	120
11	23	107
16	1,2	105
	2 *Corinth.*	
9	2	106
11	1,2	22
	Galatians.	
2	3,4	120
2	5	120
4	9,10,11	121
	Epheſians.	
2	10	40,42
	Coloſsians.	
1	15	40,44
2	14	26
2	15	26
2	16,17	123
2	18,20	123
	Hebrews.	
1	3	36
1	6	50
2	10	44
2	14	20,21
4	4	31
4	10	93
4	3,9,10	80,81
5	5	46
7	12	99
8	13	122
9	10	99
9	14	65
9	19,21	74
10	10,12,14	87
11	5	90
11	19	92,115
12	23	112
	James.	
1	1	120
2	21	115
	1 *Peter.*	
4	19	41
	2 *Peter.*	
2	5	90
3	13	40
Jude	14,15	90
	Revelation.	
3	12	27
3	14	44
5	11,12,13	45,52
11	3	68

Errata.

Errata in the first part of this Treatise.

Page	15.	Line 32. presented, read pretended.
	17.	36. (it self) blot out, and read the light is substracted.
	19.	12. for the manner r. for the want of this knowledge.
	22.	22. so many r. so *Mary*.
	51.	15. of, r. [for] mans Redemption.
	53.	13. instating, r. installing him.
	59.	13. The word And is to be blotted out as superfluous.

THE PREFACE.

MAny do affirm that the Sabbath was ordained in the time of Adams *Innocency*: But I shall endeavour to prove that it was not ordained till after Adams *Fall and Recovery*.

And this I shall endeavour to make evident by proving these two points.

I *That* Adam *disobeyed and fell in the same sixth day in which he was created and made.*

II *That God did recover* Adam *by a new creation, even in the same sixth day in which he was created, and fell.*

CHAP. I.

Proving, by five Reasons, that Adam *Fell in the day of his Creation.*

Reason 1.

MOses doth manifestly declare that *Adam* fell in the day of his Creation, because he joyneth the story of his Temptation and Fall in Chapter 3. close to his Creation, and seating in Paradise, in Chapter 2. without mentioning of any other matter to come between.

Because *Moses* joyneth *Adams* creation, triall, judgement, & promise, to the same day.

Object. *Here it may be objected, that* Moses *doth first set down the story of* Adams *creation, in* Gen. 1. *and then he doth*

doth set down the Institution of the Sabbath in the beginning of Gen. 2. 2,3. *which is in order of time before the story of* Adams *Temptation and Fall, in* Chap. 3.

Answ. Though *Moses* doth place the Institution of the Sabbath, in *Gen.* 2. 2, 3. before the story of *Adams* fall; yet it is evident that he doth place it there onely by the figure *Hysteron Proteron* (not because he had done with the story of the Sixth day in the first Chapter, but because that story being large) he would first in a brief sort lay down the story of all the seven dayes of the week together, which he doth from the beginning of *Genesis* to the end of the third verse of the second Chapter, and then he returns again to speak of the story of the sixth day more at large, and makes a larger Narration of the Creation, and Fall of *Adam*, from the seventh verse of the second Chapter, to the end of the third Chapter, with variety of inlargements more than was in the first Chapter; for repetitions have usually many new additions; and so in true Chronology, and in the order of story, the Institution of the Sabbath in *Gen.* 2. 2,3. must be placed at the end of *Gen.* 3. as I have after discussed the matter in that Text.

And the method of *Moses* in this large story of the sixth day, is very observable, and lyes thus.

1 He sheweth the Matter and Form of *Adams* Creation, in Chap. 2. vers. 7. but this he had omitted in Chap. 1.

2 He sheweth *Adams* Lordship over the creatures, for God commanded all the beasts of the field, and all the fowls of the air, to present themselves before *Adam* as their Lord, that he might name them with names defining their nature, and that they might wait upon him as their Lord and Master into Paradise, vers. 19,20. but in a part of his Lordship he was restrained, because God did prohibit him the tree of knowledge of good and evill.

3 He shews the matter and manner of the Womans creation, of *Adams* Rib, vers. 18. which he had omitted in Chap. 1. and it is placed in Chap. 2. vers. 18. by the figure *Hysteron Proteron*, because there was not to be found among all the other creatures that were brought before *Adam*, a meet helper for *Adam*, vers. 20. she was the last sort of all the visible creatures of this world.

4 God brings the woman to the man, and joyns them together in Mariage, as a meet helper for him, vers. 22. This was omitted in Chap. 1.

5 He

5 He shews that the place of their creation was without the borders of Paradise, vers. 8. 15. compared with Chap. 3. 23.

6 He describes the situation of that pleasant Garden of Paradise, which God made for the place of their habitation, as an addition to their happy condition by creation, vers. 8 &c. but this is to be marked, that *Moses* doth by the figure *Hysteron Proteron*, place their aboad in Paradise, vers. 8. and before the creation of the woman; which figure he useth very often in this Chapter, and in the third Chapter.

7 He shews the special use of two Trees above the rest, by special names, vers. 9.

8 He shews that God gave *Adam* and *Eve* a twofold command concerning these two Trees: The first was a positive command, saying unto them in the singular number (because of their Mariage-union) Of every Tree of the Garden thou mayest eat, but of that Tree which doth most concern the good of thy present condition (I have named the Tree of life) therefore in the first place eat of the Tree of life, and thou shalt live for ever, for by the name of it, God did not onely shew the use of it, but also he shewed them their duty concerning it, verse 9. compared with Chapter 3. 22. Secondly, By way of prohibition and commination, God commanded them saying, *Eat not of the Tree of knowledge of good and evill, for in the day thou eatest thereof, thou shalt surely dye the death*, Gen. 2. 17.

9 Unto all these particulars in this order connexed together, *Moses* doth immediately proceed to speak of *Adams* temptation by the Serpent, *Gen.* 3. 1. and of his Fall, *Gen.* 3. 6. And thus after this sort, *Moses* doth adjoyn *Adams* fall fast to his Creation, and seating in Paradise, without making mention of any other matter that came between.

This Reason is further strengthned by the consent of sundry good Authors both ancient and latter.

Calvin saith in *Gen.* 3. 6. It may be gathered by the Narration of *Moses*, That *Adam* and *Eve* did not long keep their Dignity which they had received, for as soon as he had but said they were made, making no mention of any other matter, he passeth to shew the Fall.

Mr. *Ainsworth* also observeth in *Gen.* 3. 1. That mans fall and misery is immediately joyned to his creation, and seating in Paradise.

Mr. *Broughton* alſo obſerveth (in his *Sinai*-ſight *Tab.* 1.) That *Moſes* joyneth mans Creation, Triall, Judgement, and Promiſe, to the ſame day before the woman was called *Eve*.

M. *Broughton* alſo in his ſhewing of corruptions in Religion *p.* 85. ſaith, The firſt day, in which *Adam* was made, he diſobeyed, as all may ſee by the continued narration for *Eve*, and for the Serpents Speech, and Temptation, and Judgement for Curſe upon all the Earth.

The *Hebrew* Doctors alſo do generally hold that *Adam* fell on the day of his creation; Mr. *Broughton* ſaith, in Conſent of Scripture, that he never heard of any one of them that was of a contrary judgement, and Mr. *Ainſworth* ſaith in *Gen.* 3. that the *Hebrew* Doctors hold that nothing (in that Chapter) was done after the ſixth day of Creation, and ſaith *Maymony*, *All our wiſe men do agree, that this whole matter* (in *Gen.* 3.) *was done in the ſixth day.*

Rabbi Nathan doth make the ſtory of the ſixth day remarkable, by joyning many things to the ſtory of that day in ſundry Rhetoricall expreſſions, ſaying thus, The ſame day that *Adam* was formed, the ſame day that he was created, the ſame day that his faſhion was faſhioned, the ſame day that his mould was made, the ſame day that his members were knit, the ſame day that his veines were opened, the ſame day that life was put into him, the ſame day that he ſtood firſt upon his feet, the ſame day that *Eve* was maried to him, the ſame day that he gave names, the ſame day that he entred into Paradiſe, the ſame day that God gave him the Commandement, the ſame day he diſobeyed, the ſame day he was driven out of Paradiſe.

Perkins on the Creed, touching the time of *Adams* Fall, ſaith, The received opinion in former ages hath been, that our firſt Parents fell the ſame day in which they were created, and therefore *Auguſtine* writes, That they ſtood but ſix hours; and though we cannot determine the certain time, yet in all likelihood (ſaith he) it was very ſhort, for after that *Moſes* had ſet down the creation of man, he preſently without the interpoſition of any thing elſe, comes immediately to the fall.

Irenæus Contra Hære. Lib. 1. ſpeaking of the day of *Adams* Creation and Fall, ſaith, It is evident, that the Lord obeying his Father, ſuffered death in that day wherein *Adam* being diſobedient unto God dyed; for on the ſixth day, the day before the Sabbath, was his

Paſ-

Passion, which was the sixth day of the Creation of the world when man was formed.

Chrysostome on *Matth.* saith, That *Adam* and *Eve* in the sixth day of the first week, which was the very same day of their creation, were cast out of Paradise.

Divers other Divines both *Greeks* and *Latines* are concurrent in the same opinion, many of which are also cited by Mr. *Brongton* in his Consent of Scripture, where he citeth this as a common saying among them, *That in one day* Adam *was formed, and deformed.*

And so consequently from this Reason it follows, that the Sabbath was not instituted in the time of *Adams* Innocency, but after his Fall.

Reason 2. *Adam* fell the very first time that ever he eat any thing, and therefore he fell on the day of his creation; for in reason he would not abstain from eating longer than that day, seeing variety of meat was created ready for him to eat, and an appetite created to desire food.

Adam fell in the day of his creation, because he fell the very first time of his eating.

And that he fell the very first time of eating, it is evident, First, By the Devils Question; and secondly, By the Womans Answer.

1 The Devil in the Serpent, demandeth this Question of the woman, *Hath God said, Ye shall not eat of every tree of the Garden?* Gen. 3. 1. mark how the Devils demand, by way of Query, is of a thing to come: And indeed the Devill had not deserved the name of a subtil Serpent, if he had demanded whether that might be done, which had been done already.

2 The Womans Answer to the Serpents Question runs still of a thing to come: For the Woman said to the Serpent in *Gen.* 3. 2. *We may eat, or we shall eat* (so the *Hebrew* is) *of the fruit of the Trees of the Garden, except of the fruit of the Tree which is in the midst of the Garden*; intimating, saith Mr. *Perkins* on the Creed, that as yet she had not eaten when the Devil tempted her; and thus the Devills Question, and the Womans Answer of a thing to come, do both imply, that as yet they had not tasted any part of the fruit of the Garden; and doubtlesse *Adam* having variety of food set before him, and a created appetite to eat, he would not abstain from eating longer than the day of his creation, seeing the purest

purest nature craves daily food, as we may see by our Saviours hungring, and by all new-born creatures; neither was *Adam* necessitated to fast for want of food, for variety of food was set before him, and free liberty to eat thereof, vers. 16. neither was *Adams* appetite hindred through any infirmity of nature, for as God had created variety of food for their eating, so doubtlesse he created a true naturall appetite in them to desire food (at the first convenient opportunity) though their appetite was not irregular and painful to them as ours is to us.

And doubtlesse the devill was not ignorant that *Adam* and *Eve* had a true naturall appetite to desire food, and therefore without any delay he fitted his temptation suitable to their natural appetite, and the like crafty policie he used to our Saviour when he was an hungry, and becaus there was no meat prepared for him in a readinesse as there was for *Adam*, he fitted his temptation thereafter, saying, *If thou be the Son of God, make this stone bread*, Mat. 4. So then it appears by this reason, that *Adam* would not forbear eating longer than the day of his creation; and it appears by the Devils Question, and the Womans Answer, that as yet they had eaten no fruit till they had eaten of the forbidden fruit, and therefore it follows, First, That *Adam* fell in the day of his creation; And secondly, that the Sabbath was not ordained in the time of Adams innocency but after his fall.

Because *Adam* being created after God in wisdom, would not in wisdom have omitted to have eaten of the tree of life in the very day of his creation, if the devil had not first circumvented him by the unseen subtilty of his temptation.

Reason 3. *Adam* and *Eve* being created after the image of God in Wisdom, had not deserved the description of being made wise according to Gods Image, (if the devill had left them but one day to the freedome of their own will) if they had not made choice to eat of the Tree of life in the first place; First, seeing God had commanded them to eat freely of every Tree of the Garden, verse 16. And secondly, seeing God had commended unto them the Tree of life by name (for by the special name of it God did teach them to prefer it) before all the other trees in the Garden, for their best good: And it is evident from Gods threatning in *Gen.* 2. 17. that seeing man must dye if he disobeyed by eating the forbidden fruit, that Gods * Covenant was with *Adam* for life, if he had but first eaten of the Tree of life, and this is manifest by the name of the Tree, in vers. 9. compared with Gods Irony in Chapter 3. 22. for by the name of it God

* See Mr. *Ball* on the Covenant, p. 6.

God shewed him what operation it had by vertue of his Covenant and Ordinance.

And Mr. *Burges* in *Vindiciæ legis lect.*13. & *vindiciæ foederis*, by Mr. *Blake.*

Therefore if the Devill had let *Adam* and *Eve* alone but one whole day to the liberty and freedome of their own created wisdome, doubtlesse they would both in wisdome, and in obedience to Gods command, and to Gods commendation of the Tree of life for their best good, have eaten of the Tree of life in the first place, as the chiefest and best food, for it tended directly to the confirmation of them, not onely in their present, but also in their future happy condition.

And this the Devill knew right well, and therefore he knew that unlesse he could by his subtill head-plot circumvent *Adam* and *Eve*, by inticing them to eat of the Tree of knowledge of good and evill, before they did eat of the Tree of life, that he could never afterwards beguile them by any temptation whatsoever.

And it is also evident, that *Adam* did well enough know the excellent use of the Tree of life by the name of it, vers.9. as it appears by the speech of the blessed Trinity, in *Gen.*3.22. *Behold say they, the man is become as one of US, to know good and evill, and now lest he put forth his hand, and take also of the Tree of life, and eat, and live for ever.*

This speech of the blessed Trinity, though it be spoken by way of Irony to *Adam* after his fall, yet it implieth that *Adam* and *Eve* knew that if they had but eaten of the Tree of life in their innocency, they had been confirmed in their present perfect condition for ever, but now being fallen, God doth mock their conceit as vain to think so; for a modest Irony hath alwayes a contrary meaning to that which is spoken, and the scope of such an Irony is to expresse a just reprehension of some sin, as it may be observed in *Judges* 10.14. 1 *King.*22.15. 1 *King.*8.27.

And because the Tree of life had that vertue in it at first by Gods Covenant and Ordinance; Therefore by way of comparison thereto, Christ is now called the Tree of Life, *Rev.*2.7. *That whosoever beleeveth on him, or feedeth by faith on his death, and expiatory sacrifice, or sacrifices of Attonement* (by which he hath broken the Devils head-plot) *he shall never perish, but have everlasting life.*

Reason

Because the Devil had not deserved the name of a subtill Serpent, if he had left *Adam* at liberty to eat of the Tree of life, but one whole day together.

Reason 4. The Devil had not deserved or merited the name of a subtil Serpent, if he had not by his subtil and guileful head-plot, circumvented *Adam*, to make him eat of the forbidden fruit, in the very first place, even in the day of his creation, before he left him at liberty to eat of any other fruit of the Garden.

For the crafty Devil in the subtil Serpent knew well enough that if he had but left *Adam* and *Eve* to the liberty of their own choice, but one whole day together, they would in wisdom, and in obedience to Gods command (that had commanded them to eat of every Tree, and in relation to Gods commendation of the Tree of life above the rest of the fruit of the Garden) have eaten of that Tree in the first place; and then the Devill knew well enough by the name of that Tree, that if *Adam* and *Eve* had but first eaten of that fruit he had been confirmed in his happy condition for ever, and that he could not have been circumvented by any temptation whatsoever afterwards.

This subtil and guileful head-plot of the Devil, lay not onely in the hiddennesse and unseen danger of his temptation, but also in the speedinesse of the execution of it, for if it had not been speedily put in execution, the then unseen danger had been prevented by *Adams* wisdome in eating of the Tree of life in the first place.

But the Devil was so speedy in the transaction of this temptation that he gave *Adam* no opportunity of time to go first to the Tree of life; and this may further be demonstrated from the antecedent Prepositition in *Gen.* 3. 1. *Now*, or *Then*, or *And*; this word of connexion doth conjoyn and knit together sundry actions.

1 This word *Now* hath relation to the womans creation and mariage with *Adam*, because among all the other creatures he found not a meet helper for *Adam*.

2. It hath relation to the time of their entrance into Paradise.

3 To the time of the Devils fall.

4 To the time of the Devils entrance into the Serpent.

5 To the time of their first eating.

All these things fell out together, even in the neck one of another, and all of them as I conceive in the same order as I have ranked them.

1 God

1 God brought the woman to the man that he might name with a name defining her nature, and that he might mary them her together as one flesh; and this time of *Adams* mariage with *Eve* was iust before his entrance into Paradise; but some unadvised Expositors do confound this order, for they place the time of *Adams* mariage (not before, but) after he came into Paradise; First, Because it is said that *Adam* in the singular number was put therein, *Gen.*2.8,15. Secondly, Because the womans creation and mariage is not recorded till after mention of *Adams* seating in Paradise, verse 22,23.

But a sensible reason may be given to both these; first, Under the name of *Adam* in the singular number the woman is included, because God had made them but one flesh by mariage immediately before their entrance into Paradise, and in that respect the Seventy translate *Yee*, for *Thou*, in *Gen.* 2.17. because they understood both of them to be comprehended under the term *Thou*.

And therefore those Mariage-Books, saith Mr. *Broughton*, have an over-sight, that say, The woman was formed in Paradise; for the Commandement *Thou shalt not eat thereof*, in vers.17. went not before the creation of the woman (nor before her mariage to *Adam*) but after; she had the Commandement as well as *Adam*, in the same term *Thou*, as being but one flesh by mariage. See *Bro.* in principal Positions Pag. 10. and the matter is out of controversie, for the woman doth testifie that the Commadement was given to them both joyntly; for thus saith she to the Serpent, *God hath said, ye shall not eat of it, neither shall ye touch it lest ye dye*, Gen.3.3. in this sentence she doth three times over affirm that Gods prohibition was given to them both joyntly.

The story of the time of *Adams* mariage lyes thus: First, God in the sixth day created all sorts of Beasts of the Earth, and all sorts of the Fowls of the air: Secondly, Then he created *Adam* after his own Image, as the glory of all his creation; And thirdly, then he brought all the said creatures before him, that he might put suitable names upon them as their Lord, and that they might wait upon him as their Lord, *Gen.*2.19.20. But fourthly, Because among them all, God did not find out a meet helper for *Adams* society, thereupon God as a most expert Surgeon, did cast *Adam* into a deep sleep, and took out one of his Ribs, and of that Rib, as a most mighty Creator, he made a woman; and

this was the last sort of visible creatures that God made. Fifthly, Then God brought her unto *Adam*, to see what *Adam* would call her, and he being exquisite in understanding said, *This now is bone of my bone, and flesh of my flesh, she shall be called Woman, because she was taken out of man.* And sixthly, At this instant, God gave her in mariage to *Adam*, to be as one flesh, and to be a meet helper to him. And therefore secondly, the onely reason why the womans creation, and mariage, is not recorded till after the mention of *Adams* seating in Paradise, is, because by the figure *Hysteron Proteron*, he would shew the close joyning of the Devils temptation, and of their Fall, to their mariage.

2 This word of connexion [*And* or *Now*] hath relation to the time of *Adam* and *Eves* entrance into Paradise, it was [*Now*] namely as soon as God had joyned them together as one flesh by mariage (which was done without the borders of Paradise) he did without delay carry them both into Paradise, as to the place of pleasure that he had in a special manner prepared for their delight and comfort during the time of their innocency; There he put the man that he had formed, *Gen.*2.8. *And the Lord God took the man, and put him into the Garden of Eden*, Gen.2.15. and after his fall, thence, God sent him forth to till the ground whence he was taken, *Gen.* 3.23. From these Scriptures it is evident, that as soon as God had given the woman in mariage to *Adam*, he presently brought them both into Paradise, and commanded all sorts of creatures to attend on them into Paradise, as on their Sovereign Lord, *Gen.*1.26,28. *Gen.*2.19. and this is also evident, because the Serpent was there ready among the other Beasts of the field to do service to them, *Gen.*3.1. And because God had made man to be the glory of his whole creation, he did command, not onely his earthly creatures, but his heavenly Angels also, to attend upon them into Paradise, as it may be gathered, because God doth still command his Angels to attend upon such as he hath dignified to be heirs of salvation, *Heb.*1.14. *Psal.*91.

The time of the fall of the Angels, now called the Devil, was when they were commanded to attend upon *Adam* & *Eve* in Paradise.

3 This word of connexion [*Now*] hath reference to the time of the Devils Fall; For the heavenly Angels (that rejoyced at the hanging of the Globe of the Earth upon nothing, *Job* 38.7.) were now commanded to attend upon *Adam* and *Eve* into Paradise, as well as the Beasts of the field; But many legions of these heavenly Angels disobeyed that charge, for they saw that mans body

was

was but an earthly substance, and that themselves were heavenly spirits, thereupon they not knowing the glory of mans Election in Christ, refused to attend upon *Adam* and *Eve* into Paradise, and for that disobedience, God deprived them of their pure qualities, and so they became dead in corrupt and sinfull qualities, and ever since they have continued to be an envious company against the good of man: But it seems there was diversity of judgement among them touching that service in attending upon our first parents, for there were many legions of those Angels that despised man in comparison of themselves (because God did not support them by his assisting grace) and there were many legions that continued to do service to them, because God did support them in their obedience by his assisting grace, but the millions of them that fell for refusing to serve man, did without delay conspire together in one Head-plot as soon as ever they were fallen to destroy mankind, and in that respect they are collectively called Sathan, the Adversary, by which name it is evident that from the very first they were adverse to serve man.

See H. *Bro.* in *Ecc* his Chief Mark.

Our minds (saith Mr. *Bro.* in *Req.* of Consent. pag. 75.) cannot once think of any other subject in God (who dwelleth in terrible light) against which the Devill durst spurn, neither dealeth he but to hurt man; as still shewing that from hatred to man was his Fall.

Envy (saith *Lanquet*) came first of Sathan, for envying the felicity of man whom God had created and set in Paradise, he changed himself into an Angel of light, abusing the wisdome of the Serpent to deceive man. See *Marbek's* Common-places, pag. 339.

At the creation of the woman (which was the last particular kind of all Gods creation) the Angels were not fallen; for at the end of Gods visible creation on the sixth day, It is said, *That God saw all that he had made, and loe it was very good*, Gen. 1. 31.

From this Text it may certainly be gathered, that no creature was yet become bad; and therefore that the Angels were not fallen when the woman was created; but their fall was presently after the woman was created and given in mariage to *Adam*; all which was done without the borders of Paradise, but then God intending to bring them into Paradise, all creatures whom *Adam* had named as their Lord were to attend upon him, and then God gave his Angels charge also to atend upon them (as I have for-

formerly noted it to be a chief part of their office, from *Heb.* 1.14. becauſe God intended to dignifie mans nature, not onely above all his viſible creatures, but even above Angels alſo, *Heb.* 2.10. But the Angels not knowing Gods eternal Counſel concerning mans dignity, which ſhould be ſo much advanced through Chriſt, diſ-eſteemed man (as being made but of the baſeſt element) in compariſon of themſelves that were ſpirits inviſible, and of a heavenly nature, and in that reſpect they refuſed to obey Gods poſitive command, in refuſing to attend upon *Adam*, and then as many of them as refuſed that ſervice and ſtation in which God had ſet them, were by Gods juſtice deprived of their moral perfections, and are ever ſince become an envious company to mans good.

No other time I think can be found for the time of the Angels fall, but this, as I have formerly noted; And therefore as ſoon as God had brought *Adam* and *Eve* into Paradiſe, and all creatures both viſible and inviſible to attend him, then that number of the Angels that fell for refuſing to ſerve man, took ſpeciall notice of Gods Command and Covenant with *Adam* concerning the two Trees, and concerning the condition of his nature what it was, and what it ſhould be in caſe he did firſt eat of the Tree of life, or what it ſhould be, in caſe he did firſt eat of the Tree of knowledge of good and evill; namely, that his nature ſhould be confirmed in his created perfections for ever, in caſe he did firſt eat of the Tree of life; but in caſe he did firſt eat of the Tree of knowledge of good and evill, then his nature ſhould dye the death (that is to ſay) he ſhould be deprived of his natural perfections wherein he was created.

The true nature of the firſt Covenant ſtood in obedience, or in diſobedience, to a poſitive, and not to a moral command.

Adams Righteouſneſſe (ſaith *Bucanus*) was the Righteouſneſſe of mans nature, and not the Righteouſneſſe of a private perſon; If *Adam* (ſaith he) had ſtood in his original Righteouſneſſe, it had been derived to all his poſterity; and ſaith he in his fifteenth Common place; *Adams* Righteouſneſſe was not ſo much perſonal and proper to him, as natural, namely, as it was common to all mens nature which were originally and naturally in the loyns of *Adam*, and therefore truly original, and ſo conſequently in caſe of diſobedience he ſhould loſe his original righteouſneſſe, namely his natural perfections, and inſtead of it ſhould be poſſeſſed with a corrupt and ſinful nature to all poſterity.

See *Bucan.* in his 10 Com. place, and in his 15 Com. pl.

I ſay

I say the fallen Angels did take special notice of the true nature of this first Covenant with *Adam*; and therefore without delay they did presently joyn together in one head or head-plot to beguile the woman, by inticing her to eat of the forbidden fruit before she might have the opportunity to eat first of the tree of life; and the better to effect this head-plot of theirs, they did first reason with God against the nature of *Adam* (as they did afterwards against *Job*) saying, That his nature was not more perfect than theirs was by creation; and therefore that *Adam* would disobey Gods positive command as they had done, if they might have but leave to try him. Now God being a cunning and compleat Work-man would not be out-bidden by Sathans brags, and therefore he gave Sathan leave to do his worst (as he did afterwards give him leave to do his worst to Christ) for he knew that if his workmanship should fail upon the triall, he could tell how to mend it, and how to make it better able to indure the triall for time to come.

4 This Adverb [*Now*, in *Gen.* 3. 1.] hath relation to the time when the devil did first enter into the body of the subtill Serpent, and that was now presently without any delay; and therefore though this Serpent was but a brute creature without any naturall power, to speak, discourse, and reason with an intelligible voyce about what was good or evill, yet the devill had received such a power and commission from God, that he did make this Serpent to be his lively oracle (as the Angel made *Balaams* Asse to be his) and therefore in as much as the Serpent did speak and discourse with *Eve*, it is an infallible proof that God had given the devill leave to tempt and to try *Adams* obedience to the first positive Covenant by any sleight he could devise (as he did after give the devill the like leave to tempt Christ for forty dayes together) and therefore the devils head-plot was now instantly put in execution without any delay of time (even as soon as the Commandment & Covenant concerning the two Trees was given) he did enter into the body of the Serpent, and did actuate the tongue of the Serpent to speak his mind: And therefore in the first place, he did most cunningly preoccupy the womans objection; yea *Moreover* (said he) *Hath God indeed said ye shall not eat of every Tree of the Garden?* This word *Moreover* sheweth that some other speech of the womans, in opposition to the Serpent, had gone be-

fore which the devill did now answer, by perswading her that the forbidden fruit was therefore detained from them, because it was better for their future good than the Tree of life was; *For,* saith the Serpent, *it will make you excell in all kind of knowledge like God.*

To this insinuating Interrogation (which doubtlesse the woman thought to be no other but the voyce of some good Angel or servant) she maketh this reply, *Of the fruit of the Trees of the Garden we may eat; but of the fruit of the Tree which is in the midst of the Garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye dye.*

Then the good Angel in the Serpent (for the woman knew not that any of the Angels were fallen as yet) said to the woman, *Ye shal not dye at all: for God doth know that in the day ye shall eat thereof your eyes shall be opened and you shall be as* Gods, knowing good and evill.* And thus the fallen Angels did perswade the woman that she should excell in the Theory of all kind of knowledge more than she had by creation, if she did but once taste of the Tree of knowledge of good and evill.

* This term *Gods*, was such an Equivocal term that it might well deceive the woman, for she could not conceive it to have an evil sense from a good Angel as she thought this to be; but she was deceived, for it was a fallen Angel that spake this to her, and meant that she should be as Gods, namely like themselves (for the devils are called Gods, 1 *Sam.*28.13. 2 *Cor.*4. 4. 1 *Cor.*8.5.) and that they should know by experience (as they did) what good they should lose, and what evill they should get, by eating the forbidden fruit; but the woman taking this voyce of the Serpent, for the voyce and counsel of a good Angel or Servant, was perswaded that her eating of the Tree of knowledge of good and evill, would better her condition, for the woman knew that their state and condition might be bettered, for she knew that her eating of the Tree of life would better their estate, because it was ordained to confirm them in their created perfections; and in that respect she seeing the Tree of knowledge to be good, for meat, and a desire to the eyes, and a tree to be coveted to make one wise, did take and eat, *Gen* 3.6. and she was the more easily beguiled, because she knew not that any of the Angels were fallen; *Adam* could not know (saith *P.*Martyr) by reason in his mind that the Devil was fallen at first; or else (saith he) his will had been governed by his mind; and in this respect *Adams* disobedience is called but a stumble, which may happen to the wisest men, when they discern not the block that lyes hid in their way; and so the first offence in *Rom.*5.15. is translated the inconsiderate stumble (by good Linguists) *Adams* integrity of nature was such by creation, that he was not ignorant of any moral duty, and therefore he could not wil any moral evil, but he might wil to eat any fruit that was good by creation; It was not a sin against the law of his nature so to will, and therefore in case he had forborn the act of eating the forbidden fruit, he had not sinned by his desire to eat; but because he knew not that any of the Angels were fallen, he could not but think that the Angel that spake in the Serpent, had received some new Commission from God to perswade him to eat of the forbidden fruit for his best good; and after this sort the devil in the old Prophet perswaded the young Prophet to eat and to drink in his house, though the young Prophet knew that Gods positive command was to the contrary; It is likely he thought that the old Prophet had received some new commission from God to perswade him, and so he was deceived to his utter ruine and death, 1 *King.*13.

Now

Now mark the Devils dexterity, how cunningly, and how speedily he fitted his temptation to the womans liking: First, It was most suitable to her natural appetite of eating. Secondly, It was most suitable to her naturall desire of attaining a further degree of knowledge, which she might desire, and she knew that she might also attain it, if she had but first eaten of the Tree of life; but the devill under the pretence of being an Angel of light, and of being her faithfull servant (in wishing her to eat of this fruit for her good) deceived her, for he knew the operation of the forbidden fruit by his own spiritual death, better than *Adam* & *Eve* could do as yet, namely as long as they stood unconfirmed; for the Devill knew what that evill was by experience, which *Adam* and *Eve* could not so well know untill they had eaten; they knew that the Tree of knowledge was called the Tree of evil death, and that it was death to eat of it; and this they might have known more fully in the Theory of it, had they but known of the fall of the Angels before they had eaten, but God was pleased to conceal the fall of the Angels from them, and to let them do their worst to make *Adam* fall, because he knew how to bring a greater good out of it at last, than if they had stood still in their integrity.

The Devill knew the operation of the forbidden fruit, better than *Adam* and *Eve* could do as long as they stood in their unconfirmed condition.

5 The Adverb [*Now*] hath relation to the time when the woman disobeyed, namely it was now before she had tasted any other fruit in the Garden: This time of her eating I have at large explained in my second Reason, and therefore do refer the Reader thither.

But there are severall things to be marked in the dexterity of the Devill in taking hold of the very first opportunity of time to speed his temptation.

1 He beguiled the womans apprehension on the sudden, by his specious, though deceitful perswasions, for he perswaded her it was for her greatest good to eat of the Tree of knowledge, and thereby he presented the greatest amity to her that might be in a faithfull servant.

The Devil was exceeding nimble to speed his temptation, and therefore he comprised many acts together to hasten the act of *Adams* disobedient eating.

2 He did at the same instant climb the tree (for Serpents have a nimble faculty to climb trees) and made choice of the faireſt fruit, and then he presented it to the woman that she might view it, and look upon it.

3 By this means he gained her natural appetite to it; for the Text saith, *She saw it was good for meat, and that it was a desire to*

her eyes, and that it was a tree to be coveted to make one wise. And thus by this means her deceitfull servant got in upon her.

4 Upon this advice of her faithfull servant she took thereof and did eat.

5 As soon as she was gained to the will of Sathan, then at the same time he made her his instrument to gain her husband, as soon therefore as she had tasted of the forbidden fruit she reached out her hands, and gave some of it to her husband, and he did eat without any suspicion of hurt from her that was given to him to be a meet helper; and her act of giving was prevalent with him, because instead of telling him that death was in her eating, she used words of perswasion, as it is most evident, because he is said to hearken unto the voice of his wife, *Gen.*3.17. and then the eyes of them both were opened, and then they knew that they were naked; afore this they knew that they were naked without cloaths, and yet they were not ashamed, because their created nakedness was covered and adorned with pure created qualities, *Gen.*3 7. *Gen.*2.25. But now the case of their nakedness was altered by the justice of God, for Gods determinate sentence was, *In the day thou eatest thereof, thou shalt dye the death*; and this death was formally executed upon them, according to the time and manner threatned; and now *Adam* knew what evil was, and what death was, experimentally, as the fallen Angels did, for now they were made naked and bare of their pure created qualities.

The death threatned in Gen.2.17. was executed on mans nature in three degrees.

A digression to shew that the death threatned in Gen.2.17. *was executed on mans nature in three degrees.*

Consider that the first Covenant was made with *Adam* concerning mans nature in general, as I have formerly noted, and accordingly did God execute that death upon *Adams* nature, as it was the original of mans nature in general.

1 Therefore as *Paul* speaketh, *They were deprived of the glorious Image of God*, Rom.3.23. And this deprivation, saith M. *Perkins*, was inflicted by God as a deserved punishment for the sin of *Adam*; and this losse of Gods Image saith *Peter Martyr*, was from the justice of God; and I find it commonly held by other eminent Divines, that God for the sin of *Adam* took away his created perfections from *Adam* (as he took away his spirit of Government from *Saul*, because he spared *Agag*, against Gods positive Command, 1 *Sam.*16.14.) for they were not yet confirmed, and therefore they

See *Perkins* on the Creed. p. 162. See *P. Martyr* in Rom 5. and *Bucan.* in his Com. pl. p. 104.

they were but lent him in case he disobeyed; but the Graces of Gods Spirit, which Christ hath purchased for the Re-creation of the Elect after Gods Image, cannot now be utterly lost by the commission of many sins, because they are purchased to be confirmed to them, and not to fail untill they come to the fruition of an eternal Paradise in heaven.

The Image of God wherewith *Adams* Nature was adorned, would have kept him, and all his Posterity for ever from death, if he had but first eaten of the Tree of Life; but because he did first eat of the forbidden Fruit, he was deprived of Gods Image; And then secondly, Death in Sin fell upon his Nature.

When the Souls of men are Created and placed in their Bodies, (saith Mr. *Perkins*) God forsakes them not in regard of their substance, or faculties of their Soul, but only in respect of his own Image, whereof the Soul is deprived. See *Perkins* on the Creed, p. 162.

And he asketh this question, How can the Soul dye the second Death? His answer is, That the Soul dyeth not by being utterly abolished, but because it is as though it were not; and because it ceaseth to be in respect of Righteousnesse, and Fellowship with God; and indeed (saith he) this is the death of all deaths, when the Creature hath subsisting and being, and yet is deprived of all comfortable fellowship with God.

2 The second degree of that Death threatned in *Gen.*2.17. was death in sin, and this death fell upon *Adams* nature at the very instant, as soon as God had substracted his Image from him; for we see by experience, that as soon as the God of Nature hath substracted the light of the Sun from our Horizon, there remains nothing but obscure darkness, and then no Artificers, nor Scholars can work, or write after their Masters perfect Copy, but instead thereof, they work, and act irregularly, and transgress against their Masters copy; Even so, as soon as God in Justice had substracted the Light and Life of his Image from *Adam*, what remained but obscure darkness in his minde, and then what could he do else but think and act irregularly, and that continually, as long as he did continue in that darkness? and this darkness after the light it self is mystically applied to mans corrupt estate, *Eph.* 4. 18. *Eph.* 5. 8. being alienated from the life of God, *Eph.* 2. 1. See *Perkins* in the right way of dying well.

When the Soul is deprived of Gods Image, saith Mr. *Perkins*,

then follows a defect, or want of righteousnes, and I may also say, then follows a natural proneſs to all kinde of iniquity, so that the very thoughts and imaginations of the heart are only evil, and that continually, and this frame is called Original sin to us, though *Adams* Original sin was his actual eating of the forbid-Fruit; and this is the second degree of that death threatned in *Gen.* 2. 17.

3 A third degree of that death was, that Adam was now under the power and slavery of Satan (which had the power of death, *Heb.* 2. 14.) to do his wil and pleasure in all things to the full, and to be under the power of a Tyrant is death, *Psal.* 18. 4. But it pleased God in his eternal Counsel and Providence to provide Jesus Christ to take possession of the world as the right Heir of it, as soon as *Adam* fel, and so to uphold all things by the word of his power, *Heb.* 1. 2, 3. by which means both Satans power, tyranny, and malice, and mans corrupt desires and endeavours are restrained, and ordered so, that now they cannot do that wickedness which else they would do; and were it not for this Government of Christ at the instant of *Adams* fall, no man can imagine what destructive mischiefs would have faln at that very instant upon the whole Creation, which was the very thing that Satan aimed at in his temptation; but blessed be God that provided Jesus Christ against that time of need.

See *Capel* on *Tempt* p. 55, 56. and see more in ch. 3. in *K.* 2.

But after this digression in setting out the degrees of the first Spiritual death, as it must be understood, in *Gen.* 2. 17. I will now return to speak a little more of the Devils speech and subtilty, in deceiving the Woman, and in making her his instrument to deceive *Adam*; The Devil did not deal with the Woman about any Morall disobedience (as he did with Christ, after he had tried him with many other temptations for forty days together) for he knew that *Adams* nature was framed after Gods Image in respect of Moral perfection, but he deals with her about positive commands only, for he knew that she was not so perfect in the knowledge of those things by Creation, as she was in all Moral things; he knew that the Woman was ignorant as yet of the positive Law that was given to the Angels to attend upon them, (as the visible Creatures were,) for they being Spirits, their motions and actions were not subject to be discerned by bodily senses, and in that respect also *Eve* was ignorant of their disobedi-

ence

ence and fall, and she was also ignorant that they had obtained leave of God to tempt her about the Tree of Knowledge (which was a thing indifferent in its own nature to be eaten, or refused) but if the Woman had but known of these things, then her Moral and Natural wisdome would have fortified her will against all Satans temptations whatsoever; for we see by the example of Christ, that when the Devil did perswade him by *Peters* tongue to pitty himself, and not to go to *Jerusalem* to suffer, then Christ could not be deceived by his perswasions, because he knew that *Peters* tongue was acted by Satan, and therefore hee said unto *Peter, Get thee behind me Satan, thou art an offence unto me*, Mat. 16.23. but for the manner of this knowledge, the Woman could not call this Angel Satan, and therefore she could not resist so stedfastly, as else doubtless she would have done; yea, if the Angels that fell had but known of Mans glory by Gods election in Christ, they would not have refused to serve man, for in this manner the Apostle doth reason about the Sin of the Princes of this World, had they but known (saith he) of the hidden Wisdom of God, which he ordained before the world unto our glory, they would not have Crucified the Lord of glory, 2 *Cor.* 2. 7, 8. so I may say of the Womans Fall, if she had but known of the fall of Angels, she would not have been deceived by the Serpent.

But because the Woman was ignorant of those positive Secrets (and God was pleased not to reveal them to her as yet) she was deceived, and then she was easily made Satans Instrument to deceive her Husband; and then they did experimentally know that some of the Angels were faln, and that they had leave of God to tempt them, and that the Devil was a Liar, and a Murtherer from the beginning, *Joh.* 8. 44. The *Syriack* on the word *Beginning*, is *Men Breshith*, that is, by all Rabbins, within the days of Creation, and saith Mr. *Perkins*, Our Saviour calls the Devil a Man-slayer from the beginning, not from the beginning of the Creation, or of Time, but of Man; and seeing (saith he) it is the nature of the Devil to shew his malice (against Man) without ceasing, no doubt but he took the first occasion that might possible be had to bring man to the same Damnation with himself. See *Perkins* on the Creed.

And why is the Devil said to go up and down, or to walk about,

about, seeking whom he may devour, like a roaring Lion? but to expresse his speedy diligence in his first temptation, as well as in his after temptations? 1 *Pet.* 5. 8.

And why is the Devil called the Old Serpent, *Revel.* 12. but from his ancient deceiving of the understanding and will of our first Parents? And why is he said to have the power of Death? *Heb.* 2. 14. but from his first prevailing temptation, in prevailing with our first Parents to eat of the forbidden Fruit. Why is hee called the subtile Serpent? *Gen.* 3. 1. but from his subtilty in deceiving *Eve*, while she was a Virgin, 2 *Cor.* 11. 3.

And thus *Adam* in Honour (Created after Gods Image) understood not (for as yet he understood not that any of the Angels were become Devils, or that they spake with the tongue of the Serpent) *he was like the Beasts that perish*, Psal. 49. 20.

Adam did not lodge a night in Honour, *Psal.* 49. 12. for hee was deprived of the glorious Image of God, namely, of his Moral and Natural perfections, before night came.

Theophilact saith, As man was formed the sixth day, and did eat of the forbidden Fruit at the sixth hour; so Christ healing the Fall, was fastned to the Tree the sixth day, and the sixth hour.

Austin also is of opinion, that *Adam* stood in his innocency but six hours only.

From all this Discourse in this reason, though it be long, because I have interlaced several collateral considerations, yet (I hope profitable to the understanding of the weaker sort) this Conclusion follows, That the Devil had not deserved the name of a subtile Serpent, if he had not presently, and without delay, (namely as soon as *Adam* had received the Commandement, to eat of all the Trees in the Garden, and of the Tree of Life above the rest) brought him by his subtilty to eat of the Tree of Knowledge of good and Evil in the first place, before he had so much liberty as to go first to the Tree of Life; for the Devil knew that if *Adam* had had but a little time free from his temptation, his created Wisdome was such, that he would have eaten of the Tree of Life in the first place, and then the Devil had not deserved the name of a subtile Serpent; but because the Devil by his speedy subtilty brought our first Parents to eat of the forbidden Fruit in the first place, before they had liberty in the day of their Creati-

Creation, to eat of the Tree of Life, therefore it follows,

1 That the Devil hath justly deserved the name of a subtile Serpent.

2 Hence it also follows, that the Sabbath was not ordained in the time of *Adams* innocency, but after his Fall.

Reas. 5. *Adam* fell in the day of his Creation, because he fell while the Woman was a Virgin, namely before he knew her after the manner of all flesh.

The Woman fell while she was a Virgin, therefore *Adam* fell in the day of his Creation.

If *Adam* and *Eve* had slept but one night together in their innocency, doubtlesse in wisdome they would not have omitted the act of Generation.

1 Because the desire of begetting Children to increase the kinde is not only something Natural, but it is the most natural thing in the world.

2 And more especially, because it was laid upon him by God as a necessary duty; for God inforced his obedience to that act by an expresse command, saying, *Be fruitfull, and multiply, and fill the earth*, Gen. 1. 28. Hence it follows,

1 That they would not have omitted the act of Generation as soon as they had a fit opportunity, which they should have had if they had slept but one night together in their innocency.

2 If they had but once done the act it would doubtless have taken effect, for God had promised to bless it, and to make it powerful, (there cannot be any barrenes in innocency) and then *Adam* should have begotten, and *Eve* should have conceived their first-born *Cain* without sin; But the Scripture doth tell us, that never any man was so conceived and born but Jesus Christ alone, (whose conception was not by the ordinary way of generation between Man and Woman, but by the mighty power of the Holy Ghost) hence it follows,

1. That the Serpent had seduced the Woman before she knew her Husband after the manner of all flesh. And

2. Hence it follows, That she was seduced in the very day of her creation.

Master *Calvin* saith, If they had stood but a short time, the Blessing of God had not been in vain for propagation. See *Calv.* on Gen. 3. 6.

And *Paul* may wel allude to *Eves* being deceived by the Serpent, even whiles she was a Virgin, for he writeth thus to the Corin-

Corinthians, *I have espoused you to one Husband, that I might present you a chast Virgin to Christ; but I fear, lest by any means, that as the Serpent beguiled Eve, so your minds should be corrupted*, 2 Corinth. 11. 1, 2.

The Apostle compares the guiles of false Teachers to the guiles of Satan, and he compares their sincere mindes, as long as they kept fast to the Truth, to the Virgin *Eve*, for so long as they kept their mindes unpolluted with false Doctrin, they were Virgin-like; but as *Eve* the Virgin was beguiled, and defiled by Satans fair but false Doctrin; so the Apostle feared lest their minds should be corrupted, by the fair though false Doctrin of their false Teachers, from that plainesse that is towards Christ, for the Tempter did tempt them by many seducing Teachers, 1 *Thessal.* 3. 5. and the Spirit (saith the Apostle) speaketh evidently, that in the latter days, (namely in the days of the Gospel) some should depart from the Faith, giving heed to seducing Spirits, and Doctrins of Devils, 1 *Timothy* 4. 1. as the Virgin *Eve* once did.

Erasmus maketh this Comparison; As *Evah* a Virgin married and undefiled, beleeved the speech of the Serpent, brought forth Disobedience and Death; so many a Virgin married and undefiled, beleeved the Angel, brought forth Obedience and Life.

Conclusion.

Having proved hitherto by five Reasons, that *Adam* fell in the day of his Creation, it follows by good consequence, That the Sabbath was not ordained in the time of *Adams* Innocency, but after his Fall.

CHAP.

CHAP. II.

Proving by three Reasons that Adam *was Re-created in the very same day in which he was Created and Fell.*

1. IT is evident to me that *Adam* was Re-created in the very self-same day in which he was created and fell, by the order of Gods dealing with him immediately after his Fall. *Reason 1.*

For immediately after he had bitten of the forbidden fruit, and was thereby dead in corruption and sin from the life of Gods Image in which he was created, Then God of his rich mercy came to him in the * cool (or in the wind) of the same day, *Gen.* 3.8. to confer with him, and to enquire of him into what state and condition he had brought himself by eating of the forbidden fruit, saying unto him by way of Query, *Adam, Where art thou?* not in what particular place art thou? (as some ignorant persons do understand it, for God was come to the very place where *Adam* was,) But into what case hast thou brought thy self by eating of the forbidden fruit? And unto this searching Query, *Adam* made a plain Answer, saying in ver. 10. *I heard thy voyce walking in the Garden, and I was afraid; and because I was naked of thy Image in which I was created, I hid my self.*

* The cool (or wind) of the day means the Eventide as the Seventy translate it, which begins at Mid-day, for the Evening begins when the Sun begins to decline, and then there doth usually arise a cooling wind (called a Seaturn) which the God of nature hath ordained to cool the air in hot Countries.

This plain Answer of *Adam* doth imply two things; 1 His fear of Gods wrath. 2 The Reason of it.

1 His fear of Gods wrath in these words, *I heard thy voyce walking in the Garden*; the word implies, *That it walked along by him like roaring Thunder among the trees of the Garden.* And with such a dreadfull voice Christ manifested himself to the *Israelites*, when he gave the Law at Mount *Sinai* to awaken and over-aw their sinful consciences, as *Gen.*3.8. compared with *Ex.*19.16. doth manifest and explain the matter; and in this respect the dreadfull voice of Thunder is called Gods voice, *Psal.*29.3. And this dreadfull voice of God did so terrifie his guilty conscience, that it forced *Adam* to say, *I heard thy voice walking like Thunder in the Garden, and I was afraid*; for the guilt of his conscience told him that he had grievously transgressed against Gods positive command in eating of the forbidden fruit.

2 He

2 He gives another reason why he hid himself among the trees of the Garden, namely because I was naked both in body and soul of my created qualities, and therefore I hid my self among the trees of the Garden.

And thus *Adams* conscience was convinced of his sin, and terrified with Gods dreadfull voice of inquiry concerning his sin and guilt, and thereupon he made a plain confession, *That he was afraid, and that he hid himself because he was naked.*

The Text runs thus, in *Gen.*3.8. *They heard the voice of the Lord God walking in the Garden in the cool (or in the wind) of the day: And* Adam *and his wife hid themselves from the presence of the Lord God among the trees of the Garden,* vers.9. *And the Lord God called unto* Adam, *and said unto him, Where art thou?* vers. 10. *And he said, Who told thee that thou wast naked? Hast thou eaten of the Tree whereof I commanded thee that thou shouldest not eat?*

And by this searching Query, *Adam, Where art thou? Adam* was convinced, and terrified with the sense of his sin, and with the dread of Gods wrath; and when he saw that he could by no means escape it, he made a plain confession of his sin and misery, and that he hid himself, because he was naked of Gods Image, and subject to inordinate lusts, and thereupon to shame and horror of conscience; and in like sort it is said that *Aaron* made the people naked to their shame when he made a Molten Calf for them to worship as a God, *Exod.*32.25. for by that sin God was departed from them, and so they were made naked both of Gods graces, and of Gods protection, and the like is expressed in *Rev.*3.18. *Rev.*16.15. *Ezek.*16.22. *Hos.*2.3. 2 *Cor.*5.3.

God did purposely enter into a parly and communication with *Adam*, that thereby he might prepare him for a Reconciliation, saying to him in ver. 11. *Who told thee that thou art naked?* By this and the former searching Queries, God was pleased to help *Adam* to search himself the more deeply, and to affect him the more throughly with the sight of his sin, and with the sense of his miserable spiritual death in sin, because he intended to shew him mercy; but the Lord did not propound any such searching Queries to the fallen Angels, because he intended not to shew any merciful Attonement or Reconciliation to them, though notwithstanding he hath shewed some common mercy to them in that he hath not sunk them into the lowest hell as yet, *Mat.*8.29. But judgement with-

without Mercy to them he hath deferred till the Day of Judgement, 2 *Pet.* 2. 4. 2 *Thes.* 1. 9.

And these searching queres made *Adam* and *Eve* to answer (as those that are deeply convinced, and humbled in the sight and sense of their Spiritual nakednesse and misery) that they had eaten of the forbidden Fruit; and they freely confessed (without any extenuation) after what manner they were brought unto it; *The woman* (saith *Adam*, in vers. 12.) *which thou gavest to be with me, she gave me of the tree, and I did eat*; even she that was made of my Rib, and she that thou gavest to be a meet Helper unto me, she gave it unto me, and therefore I took it from her hand, (from whom I could suspect no hurt) and did eat. Gen. 3. 12. Gen. 3. 13.

And the Lord said unto the Woman, what is this that thou hast done? or, why hast thou done this? And the Woman said, *The Serpent* (whom thou gavest to attend upon us, as a diligent and faithful servant) *beguiled me, and I did eat*, ver. 13. I thought the Serpent had been acted by a good Angel, that could not perswade to sin; and by this word *Beguiled* the woman comprehended the whole manner and order of the Devils deceitful temptation.

Some Interpreters I grant do conceive, That *Adam* and *Eve* in their several answers, did not make a plaine confession, but did rather labour to extenuate their sin, by posting it off from themselves to others, but all circumstances considered, their answers and confessions must needs be plain and naked, or else they had not been fit to imbrace the means of Reconciliation which God was now pleased to manifest unto them.

And therefore without delay God did first curse the Serpent, as it was the Devils instrument, in vers. 14. and then secondly, he curseth the Devil himself, in ver. 15. saying, *I will put enmity between thee and the Woman, and between thy seed and her seed*; He, even He, shall break thy head, and thou shalt peirce Him in the foot-soals. Thus God did threaten the Devil in the Serpent, namely, to break in peeces his subtil Head-plot by the work of Redemption and Reconciliation, which should be wrought by the Seed of this Woman, which the Devil had poysoned and corrupted, thinking thereby to destroy all Man-kinde that should come of her to the end of the World; but God threatned the Devil to break this Head-plot of his, and that he woud put such an enmi-

ty in the Seed of the Woman againſt him and his ſeed, as ſhould prevail, and bring them all to a deeper ruine at laſt; and as God did thus curſe the Devils Head-plot to ruinate it by the Seed of the Woman, in the hearing and preſence of *Adam* and *Eve* (to whom it was a Prophetical Prediction and a Promiſe) ſo queſtionleſſe he did not fail to inſtruct them more fully herein, and after what manner this Seed of the Woman ſhould break the Devils Head-plot, namely, that through Death he ſhould deſtroy him that had the power of Death, that is the Devil, *Hebr.* 2. 14. and that he ſhould ſpoil Principalities and Powers, and make a ſhew of them openly, triumphing over them in his Death on the Croſſe, *Col.* 2. 15. for he overcame him that had the power of Death by Death, for his Soul was not ſeparated from his Body by the power of Satan, and his inſtruments, and by the power of their tortures, but by his own power, and in that reſpect his death was accepted of God as a propitiatory Sacrifice of Attonement, and reconciliation. This good news of a Reconciliation by this means was no doubt heartily welcome to poor dejected *Adam* and *Eve*; they being fully loſt and condemned in their own Conſciences, did out of doubt receive this Prophetical demonſtration of their Redemption, and Reconciliation, with all gladneſs and joyfulneſs of Spirit, for true humbled ſinners are fit to take down ſuch Cordials with joyfulneſs, and God was pleaſed to open their minds and hearts to beleeve in this Seed of the Woman, and to imbrace this bleſſed means of their Reconciliation by his Death and Sacrifice, which he ſhould accompliſh in due time, even then when the Devil ſhould peirce him in the Foot-ſoals upon the Croſſe, and by this means God was pleaſed to Re-create *Adam* and *Eve* in the cool of the ſame day wherein they were created and fell.

Adam doth teſtifie that he was Re-created in the day of his Creation and Fall, by giving his wife the new name *Hevah*, life.

Reaſ. 2. Secondly, it is evident that *Adam* and *Eve* were re-created in the day of their Creation and Fall, becauſe *Adam* did teſtifie both his Wifes faith, and his own faith, by calling her *Hevah*, Life; for *Adam* gave this new Name to his Wife as ſoon as God had manifeſted the deſtroying of Satans Head-plot through the work of Reconciliation by the Seed of the Woman.

Before the ſaid threatning to break the Devils Head plot by the Seed of the Woman, *Adam* called his Wifes name *Iſha*, Woman, or of Man, becauſe ſhe was taken out of man, *Gen.* 2. 23.

but

but after the ſaid threatning to ruinate the Devils Head-plot, by reconciling Man by the Seed of the Woman, *Gen.* 3. 15. then in verſ. 20. *Adam* called his Wife *Hevah*, that is to ſay, Life, becauſe ſhe was the Mother of Life, *Gen.* 3. 20. or the Mother of that Seed that gives life from the death of ſin, and in this reſpect ſhe is alſo the Mother of all that are elected to live the life of faith; and from this preſident it is uſual in Scripture to give new names upon new occaſions, eſpecially upon the manifeſtation of ſome new work of Grace upon any, as *Gen.* 17.5. *Eſ.* 62.2. *Revel.* 3. 12.

Adam was not ſo ſenceleſs as to give his Wife the new Name *Hevah*, becauſe ſhe was the firſt living Woman, or the firſt Mother of Natural life to others, for all men know that it cannot be otherwiſe; and therefore it follows by good conſequence, that *Adam* did give her that new Name by way of excellency, namely, becauſe ſhe had now received the new life of Faith in that ſeed of hers, that ſhould break the Devils Head-plot. And ſecondly, becauſe ſhe was the firſt Woman that did live by faith, therefore ſhe muſt needs be the Mother of all that ſhould after live by faith in her Seed Chriſt, and in that reſpect ſhe, as well, or rather more fully than *Sara*, may well be called the Mother of all that do live by faith, 1 *Pet.* 3. 6. *Gal.* 4. 22. 28. 31.

2 As *Adam* doth teſtifie his Wives faith, ſo alſo he doth fully teſtifie his own faith in giving her the new name *Hevah*; his faith is fully evident by this, becauſe by this new name he did ſo clearly diſtinguiſh her preſent new Spiritual condition from her corrupted condition.

Immediatly before this, not only the Woman, but *Adam* alſo were Spiritually dead in corruption and ſin; but it pleaſed God to take ſuch a ſpeedy courſe for their humiliation and conviction, and for their reconciliation and converſion by the Seed of the Woman, that *Adam* thereupon, in teſtimony both of his own faith and of his Wifes faith, did by way of excellency call her *Hevah*, and ſo he changed her name from *Iſha* to *Hevah*, that is to ſay, from woman to life.

And thus we have ſeen how the Seed of the Woman, Chriſt Jeſus, did honour his firſt Parents with the life of faith, and as hee did honour them, ſo doubtleſſe he did continue to honour all his Natural Parents after the fleſh (ſooner or latter) with the like

honour of the life of faith, and therefore they do ill that make the ſeveral wicked Kings of *Solomons* houſe, in *Matth.* 1. to bee his Fathers after the fleſh; Chriſt came not of *Solomons* houſe, as the Apoſtate *Jews*, and ſome unadviſed Chriſtians do hold, but he comes of *Solomons* brother called *Nathan* (and all his Natural Fathers are laid down in *Luke* 3.) and I make no queſtion but he did honour every one of them with the grace of true faith, according to his firſt example; and this may teach all good children to honour their Parents with their beſt abilities.

The converſion of our firſt Parents is recorded in the Womans enmity againſt the Serpent and his Seed.

Reaſ. 3. It is evident that *Adam* and *Eve* were re-created in the day of their Creation and Fall, by the word *enmity* againſt the Serpent; *I will* (ſaith God) *put enmity between thee and the Woman.*

At the firſt the Woman looked upon the Serpent as a faithful and diligent ſervant for her good, and that the Angel that gave it ſpeech was a good Angel, and therefore the Woman was in great amity with them, and with the Serpents fair and ſpecious perſwaſions; but now God told the Devil in the Serpent, that he would from this time forth put enmity inſtead of amity betwixt him and the Woman, and betwixt both their Seeds. This enmity between the Devil and the Woman ariſeth from two contrary Principles:

1 The Devils enmity againſt the Woman is, becauſe by her re-creation, and reconciliation, which was effected by her Seed Chriſt, he was diſappointed of his Head-plot, which was to bring the whole race of Man under his power and dominion.

2 The Womans enmity againſt Satan is manifeſted by ſeeking the ruine of his dominion, by advancing the Kingdom and power of Chriſt in her Soul, by getting an aſſurance of her Redemption from Satans Head-plot, reconciliation with God, pardon of ſin, and power againſt corrupt affections for time to come.

This holy qualification of enmity, which God by his Spirit had now put into *Eves* Soul againſt Satans Head-plot, is another ſure note of her ſound converſion, which was effected and brought to paſſe in the cool of the ſelf-ſame day in which *Adam* was created, and fell.

Doubtleſſe the Woman did now ſay in her heart as David once ſaid in *Pſalm* 139. *Do not I* (O Jehovah) *hate them that hate thee? and am not I grieved for thoſe that riſe up againſt thee?* with

with perfection of hatred do I hate them, they are to me for enemies, *Psal.* 139. 21, 22.

But though the woman was now converted, reconciled (and justified from the condemning power of her sins) yet she was not freed from temporal afflictions and chastisements; and therefore it pleased God to lay upon her certain degrees of punishment for her humiliation, and upon all her sex for her sake; First, because she was first in the Transgression, God made her desires subject to her husband, *Gen.* 3. 16. Secondly, God made her, and all her Sex, to bring forth children in pain and sorrow: But notwithstanding these degrees of her humiliation, God hath honoured the woman with a certain special honour above the man, because Jesus Christ the Mediator was conceived, and born of the seed of the woman alone, without the help of man, and therefore *Adam* might not reproach his wife, because she was first in the Transgression; but he must, and did honour her, because she was to be the chief outward instrument of Christs Incarnation. And secondly, because she was made an heir as well as *Adam* of the promise of life by faith, 1 *Pet.* 3. 7. and in that respect there is now no difference between the male, and the female, but all are one in Christ Jesus, *Gal.* 3. 28.

And the woman also may comfort her self in Christ, notwithstanding her painful travell in Child-birth, that she shall be saved by the promised seed of the woman, if she continue in faith and love, and sanctification, 2 *Tim.* 2. 15.

Conclusion.

Having in this Chapter made it evident by three Reasons (as I conceive) that *Adam* and *Eve* were Re-created and effectually converted from Sathan to God, in the day of their Creation and Fall: It follows by good consequence, That God did not ordain the Sabbath in the time of *Adams* Innocency, but after his Fall and Re-creation by the Promised Seed.

CHAP.

CHAP. III.

Proving that Adam *and* Eve *were Re-created before the seventh day, namely, in the latter part of the sixth day.*

I Will labour to make this evident by a double inference:
1 From the word Hoſt, and Finiſhed, *Gen.*2.1.
2 From the word Had made, and Finiſhed, *Gen.*2.2.

But for the better diſcerning of the ſaid Inferences, I will firſt labour to explain the text in *Gen.* 2.1,2,3.

Verſ. 1. *And the Heavens and the Earth were Finiſhed, and all the Hoſt of them.*

Verſ.2. *And before the ſeventh day, God had finiſhed the work that he had made; And he reſted on the ſeventh day from all the work that he had made.*

Verſe 3. *And God bleſſed the ſeventh day, and ſanctified it, becauſe in it he had reſted from all his works which God had created and made.*

Two things muſt be marked for the better underſtanding of theſe words.

1 Touching the tranſlation of the word *Before*, in verſ.2.

2 Touching the circumſtance of time: namely, after how much time, or Chronology of ſtory, the ſecond and third verſes concerning the Inſtitution of the Sabbath muſt be placed.

1 Touching the tranſlation of the word [*Before*] the ſeventh day, verſ.2.

1 The Seventy Tranſlators tranſlate it thus; In the ſixth day God ended all his works, they put the ſixth day into the Text inſtead of the ſeventh day, and this they did, leſt the Heathens, at whoſe requeſt that Tranſlation was made, ſhould think that God ended his works in the ſeventh day.

2 Therefore, to prevent this, and ſuch like groſſe miſtakes, I have made choice to follow Mr. *Broughtons* correction of the *Geneva* Tranſlation, where inſtead of *In the ſeventh day*, he reads *Before the ſeventh day, God had finiſhed the work that he had made.*

He ſaith that the *Hebrew* Prepoſition may be tranſlated, ſometimes *In*, ſometimes *After*, and ſometimes *Before*, as the true ſenſe of each place where it is uſed, will beſt bear it; and accordingly

in

in this place he doth translate it, *Before the seventh day*, and not *In the seventh day*, as most suitable to the sense of this place, *For God had finished all his Works*, namely, all the several sorts and kinds of creatures, Before the end of the sixth day, *Exod.*20.11. *Exod.*31.17. visible and invisible, *Col.*1.16. *And he rested on the seventh day* (namely from the making of any other new kinds or sorts of creatures) *Exod.*20.11. *Exod.*31.17. *Heb.*4 4. Therefore it is most agre able to the true scope of this Text, to read it *Before*, rather than *In the seventh day*.

2 The word [*Before*] is better than the word [*In*] because it is more agreeable to the sense of the words adjoyning; for the frame of the next words are delivered in the Pretertense, *Had finished, Had made, &c.* These termes do carry the work of the Creation to have been Finished, not *In*, but *Before the seventh day*; as if *Moses* in more words had said thus,

That work which God had made but mutably perfect in the former part of the sixth day, he had also finished it by a Re-creation most certainly perfect, Before the seventh day; That is to say, in the latter part of the sixth day.

3 Mr. *Ainsworth* sheweth that the Prepositon *In*, ought sometimes to be translated *Before*, as in *Exod.*17 6. *In the eyes of the Elders of Israel*, is better read thus, *Before the eyes of the Elders of Israel*, likewise in *Deut.* 25.9. *She shall spit in his face*, is better read thus, *She shall spit Before his face*, namely, Before the face of her husbands brother, in way of reproach to him, because he refused to raise up seed to his brother and so the *Hebrew* Doctors do understand her spitting to be, not *In*, but *Before* his face upon the ground, as asign of Reproach to him.

I grant that the letter of this Prepositon doth differ from that in *Gen.*2.2. but yet by the rules of Grammar they must suffer the like variation, when there is the like cause, the difference of the letter doth nothing alter the case.

So in the eyes of *Jehovah*, *Deut.*4.25 *Deut.*31.29. is better read thus, *Before the eyes of Jehovah*; So in the New Testament it is said, *In or within the Ark was put the golden pot of Manna, and Aarons Rod*, *Heb.*9 4. This place may better be translated thus, *Before, or By the Ark* [*not in it*] for there was nothing put into the Ark but the two Tables of stone onely, 1 *King.*8.9. See *Ainsw.* also in Gen.36 6. and *P. Martyrs* Com. pl. p 2. c. 7. on Gen. 2, 20.

So then from all these considerations, it is cleer that the *Hebrew* Prepositon ought sometimes to be translated *Before*, and sometimes

times *After*, as well as *In*, not onely in respect of person and place, but also in respect of time; and therefore this Text of *Gen.*2. 2. ought to be translated thus, Before the seventh day, God had finished (namely by a Re-creation) the work that he had made; the *Greek* translate the work which God had begun to make, for at first it was made but mutably perfect in the former part of the sixth day.

2 The next considerable Rule of direction for the right understanding of these three verses, is the circumstance of time, namely after how much of the History of *Adam* must these three verses succeed, according to the rule of true Chronology.

This consideration is a Rule of great importance to find out the true sense of these three verses.

Answ. My Answer to this Query is this, namely that these three verses must in order of time be placed at the end of the third Chapter; As it hath been well observed, both by the *Hebrew* Doctors, and by sundry Christian Writers, as I have noted it in *R.*1.and p.1. And see also Dr. *Leightfoots* Chronolgy for this; and *Samuel Torshel* in his Design about disposing the Bible into an Harmony, he doth in p. 10. direct us to place the three first verses of *Gen.*2.1,2,3. at the end of the third Chapter, and so doth Mr.*Bro.*also.

I have also noted in Chap.18. that the only reason why *Moses* doth place these three verses at the beginning of the second Chapter is this; namely, because he had begun to set down the story of all the six working dayes in *Gen.*1. therefore he thought it meet to set down the story of the seventh day in the next place; and so he hath placed the brief story of all the seven dayes of the week together, that so he might take the more liberty afterwards to return again unto the large story of *Adams* Creation, Fall, and Redemption, from the seventh verse of the second Chapter to the end of the third Chapter: All which story fell out upon the sixth day, and therefore the ordination of the Sabbath, though it be set in *Gen.*2.2,3. yet in the order of Chronology, it must be set after the third Chapter of *Genesis*.

This consideration may serve as a necessary Rule to guide us in the right apprehending, and understanding of sundry words in the said three verses, which else cannot be fully and rightly understood; for we must expound these three verses as if they

they had been placed at the end of the third Chapter.

And this is no new device of mans brain, but it is an usual thing for the Pen-men of the holy Scriptures, to make such like dislocations of Chapters and verses; and in that respect the *Hebrew* Doctors do say, that there is no *Order of former and latter in the Law*, for oftentimes the Pen-men of the holy Scriptures do set that which is after, Before; and so consequently we must by the rule of Chronology place the Institution of the Sabbath after the third Chapter, though *Moses* for the reason aforesaid, hath set it in the beginning of the second Chapter.

So then by this rule of direction, I hope it will be easie to discern that these three verses must be expounded with relation to the story of *Adams* Fall, Re-creation, and Reconciliation by the Promised-Seed. And therefore it follows by necessary consequence, that *Adams* Re-creation by the Seed of the woman, must be considered as the finishing act of the six dayes creation, before the seventh day was ordained to be a Sabbath.

And by this Rule of Exposition, many words also in the said three verses must be so expounded, as having a holy equivocation in them, namely, as having a mysticall sense, as well as a literall.

As for example; under this word *Made* and *Created*, must be understood the mystical and spiritual Creation, as well as the literal and visible Creation: And under the word Finished must be understood not only the finishing of the visible Creation, but of the mysticall and spirituall Creation also; which must be finished, I mean some of that kind, by the Seed of the woman, before the Host of Heaven can be said to be finished (for the Host of the third heavens must be finished, as well as the Host of the visible heavens) before the end of the sixth day.

The like mystical interpretation I shall give of the word Rested, Blessed, &c. when I come at them.

In brief, I apprehend that there are ten severall words in the said three verses that must be expounded in a mystical sense as well as in a literal.

1 The word *Heavens*,
2 The word *Earth*,
3 The word *Finished*,
4 The word *Host*,

5 The word *Made*,
6 The word *Rested*,
7 The word *Blessed*,
8 The word *Sanctified*,
9 The word *Sabbath*,
10 The word *Seventh*.

Reason I. Drawn from Gen. 2. 1. If all the Host of Heaven and Earth were finished before the seventh day, then it must needs follow that *Adam* and *Eve* were Re-created before the seventh day.

But my work in this Chapter, is only to prove that *Adam* and *Eve* were Re-created before the seventh day; that is to say, in the latter part of the sixth day; and this I will endeavour to prove by a necessary consequence drawn from the first verse, which runs thus, *And the heavens and the earth were finished, and all the Host of them.*

Hence I reason thus,

If all the several sorts and kinds of creatures which appertained to the Host of Heaven and Earth were finished before the seventh day; then *Adam* and *Eve* were Re-created before the seventh day: for Gods Host was not finished untill some of that sort of creatures were finished, which did appertain to the Host of the Church Militant here upon earth, and to the Host of the Church Triumphant in heaven.

But all the severall sorts and kinds of creatures which appertained to the Host of heaven and earth were finished before the seventh day, as the text doth plainly speak.

Therfore *Adam* and *Eve* were Re-created before the seventh day, and did appertain to the Host of the Church Militant here on earth, and to the Host of the Church Triumphant in heaven before the seventh day, or else God did not finish all the Host of heaven and earth before the seventh day, which is to deny and contradict the words of the Holy Ghost.

It is out of question therfore that the souls of *Adam* & *Eve* were Re-created, and made perfect by the Redemption of the Promised Seed before the seventh day for that sort of creature doth appertain to the heavenly Host as well as the Angels, and to Gods spiritual Host and Church here upon earth, and in that respect the godly converts are called (by the Figure Continent for the for the thing contained) *The new Heavens, and the new Earth, in which dwelleth Righteousnesse*, 2 Pet. 3. 13.

And it is further evident that such redeemed persons are a true part of Gods Host here upon earth, because the Scripture calls the Church

Church of *Israel* when it was redeemed out of *Egypt*, the Lords Hoſt, *Exod.*12.41. *Exod.*38.8. *Num.*1.3. And wicked *Antiochus* is ſaid to tread down Gods Hoſt or Army underfoot when he perſecuted the Church, *Dan.*8.14. yea all, and every part of Gods Militant Church here upon earth is called Gods Hoſt or Army, *Pſal.*110.3.

Adam and *Eve* therefore muſt not onely fall into the ſpiritual death of ſin, in the day of their creation, but they muſt alſo be Re-created the ſame day, as a principal ſort of thoſe creatures, which God did create and provide, both for his earthly, and alſo for his heavenly Hoſt; for the Text ſaith, *That the Heavens and the Earth were finiſhed, and all the Hoſt of them:* which muſt be underſtood of every ſeveral ſort of Hoſt, not numerically of the whole number, but ſpecifically of the ſeverall kinds of each Hoſt, for no new thing of a new kind was created after the ſixth day.

Therefore ſeeing God did finiſh all the Hoſt of heaven and earth before the ſeventh day, he muſt needs Re-create *Adam* and *Eve* before the ſeventh day, that ſo they might be a part of his Militant Church, Hoſt, or Army, here upon earth, to maintain an utter enmity againſt Sathan and his ſeed, *Gen.*3.15. and ſo from the firſt ſixth day, and forwards, God will have a Militant Church to continue here upon earth to fight the warfare of Chriſt againſt Sathan and his ſeed to the end of the world.

Reaſon 2. It is further evident that *Adam* was Re-created by the Promiſed Seed in the day of his creation, by another Inference, taken from the word Had finiſhed, as it is joyned to the word Had made, verſ.2.

Reaſon 2. If God had made ſomething in the former part of the ſixth day that needed a new act of finiſhing before the ſeventh day, then what elſe can that finiſhing act be, but *Adams* Re-creation by the Promiſed Seed

From the frame of theſe words as they are laid down in the Pretertenſe it is evident, that before the ſeventh day, namely in the latter part of the ſixth day, God had finiſhed ſome of that work which he had made but mutably perfect in the former part of the ſixth day; Hence I reaſon thus,

God had made ſome of his works ſo mutably perfect in the former part of the ſixth day, that there needed a new act of finiſhing, or perfecting the ſame before the ſeventh day; and what elſe can that finiſhing act be, but *Adams* Re-creation by the Promiſed Seed, and the putting of all the reſt of the Creation at the very inſtant of *Adams* fall under the Dominion and Lordſhip of the Promiſed Seed?

And this must needs be so, because God had made, appointed, or fore-ordained Christ to be the right Heir of all his Creation, and to uphold all things by the word of his powerfull providence, *Heb.*1,2,3. and in that respect, *Adam* must fall and be Re-created on the day of his creation, that so the right Heir Christ Jesus might come into actual possession of all the Creation, by means whereof, the Heavens and the Earth, and all their Host, was finished, before the seventh day; and in this respect Christ is eminently stiled *Jehovah Sabbaoth*, that is to say, *The Lord of all Hosts*, *Ps.*24.10. because they were made for his service, that he as their proper Lord might rule them, and govern them all, for it is said, *That by him all things consist*, Col.1.17. and in this respect also, he is called *The Lord of all the whole world, and of all things therein*, Jos.3.11. Act.10.36. Phi.2.11. Ps.24.1. Neh.9.6. *To him also doth appertain the Dominion of the Heavens, and of the heaven of heavens, the earth, and all that is in them*, Deut.10.14,15. And because all Government is his, therefore it is from him that Kings do reign and rule, *Prov.*8.15,16.

See also ch.4. & ch.6 at Sixthly.

It follows therefore that God ordained Christ to be the right Heir, and sole Governour of all the Hosts both of heaven and earth, on the sixth day, and before God could be said to rest on the seventh day.

1 God made *Adam* in the former part of the sixth day after his own Image, as the glory of all his Creation, and gave him Dominion over all his visible creatures, *Gen.*1,26.28. But it pleased God in his divine Wisdome, to make *Adam* but mutably happy, that so he might fall by the sleight of Sathan, and lose his pure qualities wherein he was created after Gods Image, and that he might thereby also lose his Dominion over all the visible Creation, that so Christ the right Heir might have the possession of all, for as soon as *Adam* fell by his disobedience in eating the forbidden fruit, both *Adam*, and all the Creation did presently fall into confusion and disorder: And thereupon Sathan might well triumph, and boast as he did in the dayes of *Job*, that he had walked to and fro in the earth as the Lord and Conqueror of it, because he had not onely brought *Adam* and *Eve* into Captivity under the spiritual death of sin, and the whole Creation into confusion and disorder, but also because he had robbed the holy Trinity of all the glory of their glorious Creation.

2 God

2 God was pleaſed in his infinite Wiſdome and Providence to let all this come to paſſe, that ſo the holy Trinity might take occaſion thereby to declare unto fallen Man, how wonderful they were in Counſel, and how excellent in working, in that they could tell how to make Man mutably perfect, and how to let Man fall by the ſleight of Satan, and how to break the Devils Head-plot by the promiſed Seed, and how to reconcile and re-create Man, and how to make fallen Man know, and honour his Creators, more than otherwiſe he could ever have done, if hee had ſtood ſtill in his firſt integrity of Nature; for if *Adam* had ſtill continued in his Created perfections, he could not have honoured the Mediator (ſo as he did after his Fall) ſeeing hee needed not a Mediator in that condition; neither could he have ſo much honoured Gods Mercy in the Mediator as he did after his Fall and Re-creation.

3 By this time I think any man may eaſily ſee the reaſon why all the three Perſons in the God-head had a hand in the Creation of the World, and more eminently in the Creation of Man, *Gen.* 1. 26. ſurely the chief reaſon was, That God might make *Adam* by his Fall and Recreation the better able to know, and honour all the three Perſons in the God-head as his Creators, for *Adam* could not honour all his Creators ſo well in his Innocency as after his Fall and Re-creation, and in this reſpect all the three Perſons in the God-head are called our Creators, *Eccleſ.* 12. 1. *Pſal.* 149. 2. and our Makers, *Job* 35. 10. *Eſ.* 54. 5. and truly ſuch Creators could not reſt on the Seventh Day from all the Works which they had Created and made, until they had made man to know them to be their Creators by a Re-creation, which *Adam* could not do as long as he ſtood in his Innocency; but as ſoon as his Creation was finiſhed and made perfect by a Re-creation, then faln man both knew and honoured all his Creators; and the Mediator in ſpecial to be the Mediator of his Re-creation, of his Reconciliation, and eternal Redemption, and then God reſted on the Seventh Day, becauſe he had finiſhed his Creation by the promiſed Seed.

Adam in his Innocency could not ſo well honour all his Creators as after his Fall and Re-creation.

4 After *Adams* fall it pleaſed God ſo to queſtion with *Adam* about his miſerable condition by his Fall, that he made him ſenſible of his miſery; and then it pleaſed God to make his Mercy known to him in the Mediator. It was a terror to the Devil to

hear, that the Seed of the Woman ſhould break his head, *Gen.* 3. 15. but becauſe it was a great comfort to ſaln *Adam*, for God declared the Mediator both in his Perſon and Office to ſaln *Adam*, and by Gods deſcription *Adam* could not chuſe but know that his Perſon muſt needs be both God and Man; he could not chuſe but know, that he that muſt break the Devils Head-plot muſt needs be God, and that he that muſt be born of the Seed of the Woman muſt needs be Man, and then for his Office hee could not chuſe but know, that it muſt be a Mediatorial office of reconciliation, or elſe ſuch a miſerable ſinner as he could never be reſtored again into Gods favour.

In all theſe reſpects ſaln *Adam* could not chuſe but know, and honour the Father for his great Mercy, in propounding ſuch a Mediator; and he could not chuſe but know, and honour the Mediator of his Redemption more than if he had ſtood ſtill in his innocency; and he could not chuſe but know and honour the Holy Ghoſt, becauſe his heart and minde was recreated, and made new by the ſanctifying work of the Holy Ghoſt for the ſake of the Mediator, 1 *Pet.* 1, 2. Fallen *Adam* of himſelf had no skill, nor will, to finde out a Mediator, till the Holy Ghoſt did inable him to beleeve that the Seed of the Woman ſhould one day give his Soul as a Mediatorial Sacrifice of attonement (even then when the Devil ſhould peirce him in the foot-ſoals) for the procuring of his Fathers reconciliation, by which he ſhould bee eternally redeemed from the Curſe due to his diſobedience, and from the guilt of his ſin, and ſo be received into Gods favour as his adopted ſon.

O the infinite Wiſdom of God, that could tell how to augment mans happineſſe, and his own praiſe, by *Adams* ſinful diſobedience! if *Adam* had continued ſtill in his innocency he ſhould have been continued only in his Natural perfections, and have been a Lord above all the reſt of the viſible Creation; but in that condition he could not have ſo much honoured all his Creators as he did after his recreation; neither ſhould he have attained to that degree of happineſs as after his Fall, by the Mediator; neither could the Holy Trinity have been ſo glorious in his Soul as they were after his Fall and recreation.

5 This ſentence, before *the ſeventh day God had finiſhed the work that he had made*, is a remarkable ſentence, full of Spiritual weight and

and worth, becauſe it imports, that though *Adam* and *Eve* were created but mutably perfect in the former part of the ſixth day, yet that they were recreated and made perfect by the promiſed Seed in the latter part of that day, namely before the ſeventh day, and that this finiſhing act of Gods Creation by a Recreation was the perfection of the whole Creation, ſo that nothing could be added to it afterwards, to make the Creation more perfect to the worlds end; for by the Creation of the Human nature of Chriſt, of the Seed of the Woman (which muſt be created in the ſixth day) for it is a Creature, and therefore it was truly exiſting in that Prophetical declaration of it, *Gen.* 3. 15. I ſay, this addition to the Creation in the cool of the ſixth day, made the whole Creation perfect and intire, lacking nothing, and ſo much the word had made, and had finiſhed, muſt import; namely, it muſt import ſuch a finiſhing act and perfection of all the Creation, as muſt have as full and as large a ſenſe as can be contained in the Scriptures; namely, it muſt have a Myſtical ſenſe as well as a Literal, *John* ſaith, Chap. 1. 3. *All things were made by him*, even all things without exception that were made, were made by him in ſix days, therefore we muſt not leave any ſort of Creature out of the Work of thoſe ſix days, excepting him that did create them; ſo that whatever Myſtical thing is found in any part of the Scripture to be Created by God, in relation to Man, or to the Mediator, it muſt be included as a particular Commentary, or Expoſition of theſe terms, had finiſhed, had made, had created Before the ſeventh day.

The Creation of the Human Nature of Chriſt in the latter part of the ſixth day, was the perfection of the whole Creation.

The Myſtical as well as the Natural Creation was finiſhed, and made, before the Seventh day, and therefore *Adam* and *Eve* were re-created before the ſeventh day.

Arius denied Chriſt to be of the ſame nature with his Father, and made him only a Creature, yet he held him to be an excellent Creature (and as it were a ſecondary God) Created before the World, and by whom God Created the World, and ſaved Mankind, and therefore as a God in Office to be adored, not in Eſſence. The like he ſaith of the Holy Ghoſt.

See the Sum of Divinity, by *Jo. Downham*, p. 25. See alſo more here in ch. 5.

But ſeeing it is plain that God made all Creatures in ſix days, both the Son and the Spirit (if they were Creatures) muſt have been comprehended in that work. Hence I inferre, that ſeeing the Human nature of Chriſt was a Creature (and differing much from fallen man, becauſe he was conceived by the Holy Ghoſt) it muſt be comprehended in the Creation of the ſixth day; and therefore his Human nature did exiſt in that Prophetical declaration

tion of being made of the Seed of the Woman to break the Serpents head.

John saith, *All things were made by him,* (even his own Human nature) *and without him was nothing made that was made,* John 1. 3. and the Apostle makes Christ as Mediator to be the first of all things, that he might be the Head of his Body the Church, that in all things he might have the preheminence, therefore *Adam* and *Eve* must be Re-created in the day of their Creation, that so from that day forward Christ might be the Head of his Body the Church, that in all things he might have the preheminence, *Col.* 1. 15. to 19. and in this respect also Christ is said to save us, and to call us by a holy Calling before the world was, 2 *Tim.* 1. 9. because he was ordained to his Office before the world was.

6 The very frame of the words in *Gen.* 22. (being delivered so often in the pretertence) may assure us, that not only the first natural being, or existing of the Creation is meant, but that the very best supernatural being thereof is also meant; for if the adding of some Common gifts to Nature be called a Creation, *Eze.* 28. 14, 15. then the super-adding of saving gifts to fallen man, must needs be esteemed as the highest degree of all Gods Creation, as these Scriptures do testifie, *Ier.* 33. 26. *Ezek.* 43. 1. 7. 15. 21. *Es.* 44. 2. *Ephes.* 2. 10. *Psal.* 100. 3. *Psal.* 102. 18. Hence it follows, that seeing the Heavens and the Earth were finished after they had been made, it must be understood that they were finished by the Redemption and Gubernation of the promised Seed before the seventh Day, and therefore that *Adam* and *Eve* must necessarily be recreated on the sixth day, and so (by the Figure *Synedoche*, and also by the figure Continent for the thing contained) they must be a part of the New Heavens, and of the New Earth, as well as all other re-created Souls are, *Es.* 51. 16. *Es.* 65. 17, 18. *Es.* 66. 22. *Es.* 41. 20. *Psal.* 96. 11. 2 *Pet.* 3. 13. *Rev.* 21. 1.

The finishing act of that which God had created in the end of the sixth day by the promised Seed, may well be resembled to the finishing act of the Temple by *Joash* and *Jehoiada*, they imployed faithful Work-men to repair it, after that wicked *Athaliah* had destroyed it, and then it is said, That a Healing went up upon the work, 1 *Chro.* 24. 13. that is to say, the breaches and decays thereof were healed, repaired, and amended; for to heal

heal a thing is to repair it, or to make it perfect and found again, 2 *Chro.* 7. 14. *Psal.* 60. 2. 2 *Chro.* 34. 10. and thus the Temple which had been made was re-created, finished, and perfected by those faithful men, *ver.* 14.

In like sort, after that Satan by his malicious Head-plot had ruinated, and broken down that glorious Temple-work of Gods Creation, by inticing *Adam* and *Eve* to eat the forbidden Fruit, then God laid help upon one that was able and faithful to repair it, for in the end of the sixth day God told the Devil by way of threatning, and *Adam* and *Eve* by way of Promise, That the Seed of the Woman should break this Head-plot of the Devil, by his Mediatorial obedience, when he should make his Soul a propitiatory Sacrifice for his sin, even at the same time when the Devil should peirce him in the foot-soals as a sinful Malefactor; now God could not declare this but by his Sons pre-consent, contract, and Covenant, upon his undertaking Gods Attonement, or Reconciliation was procured, and the holy Spirit was procured thereby also for *Adams* re-creation, and so a Healing went up upon the Creation by this faithful Workman, and blessed Mediator Christ Jesus, the strong Rock, whose work is perfect, *Deut.* 32. 4. and in this respect the Apostle *Peter* calls the Mediator the faithful Creator, 1 *Pet.* 4. 19. whose work is perfect, but *Peters* Greek (Ctistes) is borrowed from the seventy, on 1 *Sam.* 22. & *Psal.* 18. 2. where the *Hebrew* is Rock, and there it is the attribute of the Mediator; and Christ told his Apostles, that he would build his Church upon that Rock, and that the gates of Hell should not overcome it, *Mat.* 16. 18.

Master *Perkins* on the Creed, pag. 154. saith, God is called the faithful Creator, 1 *Pet.* 4. 19. because he did not leave his Works of Creation without his faithful care and providence, as Masons and Carpenters leave their Houses as soon as they are built, without any further care what becomes of them, for God is a faithful Creator, that will not let his Creation go to ruine.

Thus we see that *Adam* and *Eve* were twice Created in one day; 1. They were made perfect, but yet mutable in the former part of the sixth day (as it appeared) for presently by the slight of Satan they lost their first Created perfections. 2. God did Re-create them with supernatural perfections by the promised

miſed Seed, in the end of the ſame day; and this Creation was permanent, becauſe it was a Creation of God in Chriſt Jeſus, *Eph.* 2. 10. and becauſe Chriſt undertook to make all perfect, therefore God rewarded Chriſt for this his work, for at the ſame time the Lord put the whole Creation in ſubjection under the feet of Chriſt; and when all this was done, then the whole Creation was perfect, and intire, lacking nothing, and therefore Gods reſt on the Seventh Day was a perfect reſt; But if God had kept his reſt on the Seventh day whiles *Adam* had ſtood in his mutable condition, as ſome Expoſitors would have him to do, then Gods reſt (eſpecially on the firſt Sabbath) had ſtood but upon a tickliſh and litigious foundation.

CHAP. IV.

God did put out ſundry operations of his eternal providence in the ſixth day, for the finiſhing of that work which he had created but mutably perfect, before he could be ſaid to keep a perfect reſt on the ſeventh day.

That this Sentence [Before the Seventh Day God had finiſhed the Work that he had made] *doth imply, That God, by his Eternal Counſel and Providence (as the efficient cauſe) had contrived to put out ſundry opperations of his Eternal Providence in the ſixth day, for the finiſhing, or perfect ſetling of all that Work which he had made but mutably perfect at firſt, before he could keep a perfect reſt on the Seventh Day.*

BY the event of things now made known unto us, we may in ſome ſort ſee into the Plat-form of Gods eternal Providence, how he had contrived to finiſh or perfect that Work that at the firſt he had made, and created, but mutably perfect, before he could keep the Seventh Day as a day of perfect reſt.

The reaſon why God made Angels but mutably perfect at firſt was, that they might fall, and ſo might become the inſtrument of Mans fall.

If God by his eternal Counſel and Providence had not contrived to make Angels mutably perfect as well as Man, then Angels had not deſpiſed to attend upon *Adam* and *Eve* into Paradiſe (as their charge was) and then Angels had not become Devils, and then Man had not been tempted by Satan, and then man had

not

not fallen, and then God had fore-ordained a Mediator in vain.

Therefore that God might make his Free grace glorious to fallen Man, and that he might make the Mediator glorious to the Souls of the Elect, he made *Adam* at the first but mutably perfect, that so he might fall, and that so he might take occasion thereby to convince him, and humble him in the sight of his sin and misery, and that so he might take occasion thereby to reveal unto his Soul the way of eternal Salvation by the Seed of the Woman.

And for the more speedy effecting of all this, he did by his eternal Counsel and Providence appoint his heavenly Angels, as wel as his terrestrial Creatures, to attend upon *Adam* and *Eve* into Paradise, for he fore-knew that if he did but give his heavenly Angels charge to attend upon earthly Man, with other earthly Creatures into Paradise, that many Legions of them would despise Man in comparison of themselves, and would neglect their charge, that so in Justice God might deprive them of their pure Natural qualities, and then he knew that they would become an envious company against the glory of Man, and that they would agree together in one deep Head-plot (altogether unseen to Man) to seduce him, and perswade him to eat of the forbidden Fruit, that so they might be brought into the same Spiritual death with themselves; and by this speedy Head-plot of theirs they made account not only to corrupt *Adam* and *Eve*, but also to destroy the whole Generation of all Mankind.

But God that was wise in Counsel, and wonderful in Working, who worketh all things after the Counsel of his own Wil, *Eph.* 1. 11. had contrived how to break this Head-plot of the Devil in peeces by the Seed of the Woman; this Divine Head-plot the Angels that fell knew not of, for if they had but known it, then they would not have refused to attend upon *Adam* and *Eve* into Paradise; and thus God by his eternal Counsel and Providence had contrived how to make this Head-plot of the Devil to be an occasion to declare his goodness to fallen Man, both the goodness of Justice, and the goodness of Mercy, by making the Person and office of the Mediator better known, and more admired and honoured of fallen Man, than if *Adam* had stood still in his innocency.

As soon therefore as *Adam* was fallen, God took occasion thereby to introduce the Mediator into his Priestly Office virtually, that so he might reconcile and redeem Man, and put him into a better estate again than he had by his first Creation, and that thereby God might put all the rest of his Creation under the Government of Christ, as the true Lord, and proper Heir of all things, for all things were created for him, *Col.* 1. 16. or else if he had not restrained sin, and been pre-ordained to bee the Heir of all things, and to be ready at hand to take the Government of all upon him at *Adams* Fall, the whole Creation had been instantly confounded by a general Rebellion, and by a total Disorder, which was the main thing that the Devil aimed at in his Head-plot, but it was prevented, because he had ordained Christ to be the right Heir of all, to undertake the Government of all at the very instant of *Adams* Fall, and so his Mercy is over all his Works, as the Hen is over her Chickens, *Psa.* 145.

From the Premises I reason thus:

The whole Creation was made at first for that very end for which it now serveth, *Psal.* 119. 91.

But now all the whole Creation serveth to the honour of the Mediator, for God hath laid the Government of the whole Creation upon his Shoulders, *Es.* 9. 6, 7. and hath given him dominion over the Works of his hands, and hath put all things under his feet, *Psal.* 8. 6. 1 *Cor.* 15. 24. to 28. and in that hee hath put all things in subjection under him, he left nothing that should not be subject to him, *Hebr.* 2. 8.

Therefore God had fore-ordained the Mediator, to restrain the violence of corrupted Nature, and to take upon him the right of Government, as the right Heir of all things, even from the first moment of Mans Fall, for all things were created for him, *Col.* 1. 16. and therefore God could not keep a Sabbath of rest untill he had put the right Heir into actual possession, and in that respect Christ is stiled the Lord of all Hosts, *Psal.* 24. 10. because all the Hosts of Heaven and Earth were put under his Dominion, even from the day of Mans creation; and in that respect also Christ is stiled and called, The beginning of the creation of God, *Rev.* 3. 14. *Col.* 1. 15. *Psal.* 102. 26. *Heb.* 2. 10. for hee was ordained before all things, and by him all things do consist, *Col.* 1. 17. *Heb.* 2. 10. 1 *Cor.* 8. 6.

And

And this Dominion of the Mediator all creatures do, and have acknowledged ever since the fall of *Adam*; and therefore the four and twenty Elders do cast down their Crowns before him, saying, *Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasures sake they are, and were created*, Rev.5.11,12,13. Psal.145,10,11,12. Pla.89.5. and our Saviour Christ doth still comfort his afflicted people with the constancy of his providence, for their good, saying, *I have made thee* (namely by a Re-creation) *and I will bear thee* (namely by my constant fatherly providence) *Es.*64.4. yea Christ by his over-ruling providence doth create, and make the wicked to serve for his glory, and for his Churches good, by limitting and ordering all their wicked actions; *Behold* (saith Christ) *I have created the Smith, and I have created the Destroyer to destroy*, Es.64.16. yea Christ doth order the very devils by his over-ruling providence, so that they cannot be so malicious, as else they would be against man, as we may see in the case of *Job*. So then, both Deceivers, and Deceived, all are from Him, and by Him, and for Him, *Rom.* 11.35. *Job* 12.16. And thus we see that God hath put all things under the feet of Christ according to the purpose of him who worketh all things after the counsel of his own will, *Eph.*1.11. *Act.*2.23. And therefore it follows, that God by his eternall Providence did ordain a Mediator against the day of *Adams* fall, *Eph.*1.4. 1 *Pet.*1.20. 2 *Tim.*1.9. by whose Redemption and Gubernation, the whole Creation was finished, perfected, settled, and ordered before the seventh day; and therefore these terms (he had finished, and had made before the 7th. day) do imply, that Christ the Mediator did put out sundry operations of his eternal Providence in the sixth day for the finishing and perfect setling of all the Creation (which at first he had made but mutably perfect) before he could keep a contented setled rest on the seventh day. Mr. *Perkins* on the Creed, *Pag.*159. saith, One of the greatest works of Gods providence that can be, is about mans Fall and Restauration; First, by the just *permission of his Fall*, Rom.11.32. And secondly, by destroying this head-plot of the Devill, *Gal.* 3.22.

Rev 5.11,12, 13. See also ch. 6. at Sixthly.

CHAP. V.

That this term [which he had made, Gen.2.2.] hath relation to the Creation of the Mediator, in two particulars; 1 In regard of his Office as a Mediatorial Priest. 2 In regard of his Humane nature.

God created or installed the Mediator into his Priestly office before he could keep a perfect rest on the seventh day.

GOD having provided a Mediator, by his eternal Providence, against the day of *Adams* fall, for his Reconciliation, and Re-creation, was pleased accordingly to exhibit the said Mediator to *Adam* in a gracious declaration thereof to him, but yet it was in a way of threatning to the Serpent, that this Mediator should be the seed of that deceived Woman, and that he should break his head-plot, *Gen.*3.15. namely by his propitiatory sacrifice, or sacrifice of Attonement, even at the same time when the Devill by his instruments should put him to death by peircing him in the foot-soals as a sinfull Malefactor on the Crosse; and now God did not onely threaten the Devill to break his head-plot, and not onely comfort *Adam* with the assurance of his Redemption, but also he said to his Son, *This day have I begotten thee*, or created thee into the office of a Priestly Mediator, *Heb.*5.5. with *Psal.*2.7,8. and in this sense God is said to make or create *Moses* and *Aaron* when he installed them into the office of deliverers, 1 *Sam.*12.6. and in this sense God could not keep a perfect rest on the seventh day untill he had created the Mediator into his Priestly office.

The humane nature of Christ was created and virtually made flesh of the seed of the woman before God could be said to keep a perfect rest on the seventh day. See *John Frith* against Sir *Tho. More* p. 109.

2 The humane nature of Christ was created, and exhibited in a gracious declaration of *Adams* redemption (from the Devils Head-plot by the seed of the Woman) as the perfection of all the Creation on the sixth day, his humane nature is a creature, and therefore it was virtually made flesh of the seed of the woman, before it could be said, *That God had finished all his works which he had created and made*; and therefore before he could keep a perfect rest on the seventh day.

Christ was as truly made flesh of the seed of the Virgin *Eve* on the sixth day, as he was made flesh of the seed of *David*, *Rom.*1.3. and

and his flesh was as truly eaten by faith of *Adam* and *Eve*, and of all the godly Fathers that offered Sacrifices of Attonement by faith, as it is eaten by us now; for this Proposition is general, and belongeth to the godly in all ages from the first Promise, *That unlesse ye eat the flesh of the Son of Man, ye can have no life in you*, Joh. 6.53. And for the confirmation of this first Promise (that Christ should be made flesh of the seed of the woman) Christ did often appear to the Fathers in the shape of a man, *Gen.*32.24. *Prov.*8.31. to assure them, that as he was truly exhibited in a gracious promise to our first Parents, so he would in due time take our nature upon him; and in this respect the humane nature of Christ was called by the Prophet *Jeremy*, *A new created thing in the Earth, A Virgin shall compasse a man*, Jer.31.22.

This whole Chapter is a Propheſie of the dayes of the Messiah (as any considerate Reader may easily discern) I put in the term Virgin, instead of our translated term Woman, and yet I find no fault with the term Woman, provided the interpretation be of a Virgin-Woman; but if the term Woman be taken for one that hath a Husband, in that sense I dislike the term, for it is no new created thing for a woman that hath a husband to compasse a man-child in her womb.

2 I dissent from them that think the word Compasse doth mean the crafty fetches of an immodest woman, seeking as an agent to circumvent some man or other into the bond of mariage; This Interpretation cannot stand, because this is no new created thing.

3 I dissent from them that make this Woman to be the generality of the *Jews* that shall conquer the great Empire of the *Turks*, for this new device doth not make this new created thing.

But to me it is most evident that this new created thing is nothing else but the humane nature of Christ encompassed in the womb of a Virgin; First, of the Virgin *Eve*; And secondly, of the Virgin *Mary*: And at this new created thing, no doubt but *Adam* and *Eve* did as much wonder, as the Angels did at the hanging of the earth upon nothing, *Job* 38.7. yea this new created thing may justly ravish both Men and Angels with wonderment, as it doth, 1 *Tim.*3.16. 1 *Pet.*1.12. *Exod.*25.20.

By this Vision the Prophet *Jeremy* did call backsliding *Israel* to consider this new created thing (saying, by way of wonder-

ment

ment at their unbeleef) *How long wilt thou go about, O thou back-sliding daughter? for the Lord hath created a new thing in the earth, A Virgin-woman shall compasse a man.*

Hence it is evident, that if this backsliding Daughter had but duly considered this new created thing, it would have wrought true conversion in them as well as it did in *Adam* and *Eve* (*But who hath beleeved our report*, saith the Prophet in the like case, *Es.* 53.1. *Isaiah* would have cured wicked *Ahaz* his unbeleef with this sign, *Es.*7.14. but this new created thing did not work admiration in his affections, as it did in *Adam* and *Eve*, and therefore it did him no good.

After *Jeremy* had propounded this new created thing for the conversion of back-sliding *Israel*, he said, *I awaked, and behold my sleep was sweet unto me*, Jer.31.26. it wrought sweet affections of joy in the consideration of it; But if *Jeremy* had conceived as some Interpreters do, that this woman had been a subtill immodest woman, then I marvell how he could have had any sweet content in that consideration when he awoke.

By this woman therefore I do not only understand the Virgin *Mary*, that did actually compasse the Humane nature of Christ in her womb, but I do also understand the Virgin *Eve* that did virtually compasse him in her womb by faith, for God did exhibit the Messiah to her in a gracious Proposition in the cool of the sixth day while she was a Virgin; And it is remarkable that the Prophet *Jeremy* doth speak of this new created thing both in the time past, and also in the time to come; *Behold*, saith he, *the Lord hath created a new thing in the earth* (and in the next clause he speaks of it as of a thing to come) *A Virgin shall compasse a man, or a man-child* (for a man-child is called *A man*, Job 3.2. Joh. 16.21.)

So then this phrase, *God had finished his work which he had made before the seventh day*, includes all this that I have spoken of the Humane nature of Christ, as I have also noted it in Chap. 3. R.2.

Also the extent of this term *created* and *made* is very large, for it is often applied to things that are new, marvellous, and glorious, *Es.*65.18. *Ex.*34.10. *Num.*16.30. also it is applied to Gods powerfull acts, *Deut.*3.24. and to things that are done in a miraculous manner above nature, *Joh.*2.9. In all which regards the

the humane nature of Christ, (as it was compassed in the womb of a Virgin that never knew man) may well be called a glorious, powerful, and miraculous new created thing in the earth to the sound conversion of a true considerate heart.

2 This new created thing the Prophet *Agur* doth make to be the greatest wonder of all the four which he doth name, and compare together, in *Prov.* 30.18,19.

Three things (saith he) *are too wonderful for me, yea four that I know not*; 1 *The way of an Eagle in the air.* 2 *The way of a Serpent from a Rock.* 3 *The way of a ship in the midst of the Sea.* And 4 *The way of a man in a Virgin.* The *Hebrew* word which is translated Woman in this place, doth properly signifie such a woman as never knew man by carnal generation. This *Hebrew* word is never used for a polluted Adultresse as some would have it to mean in this place. 2 Neither is this *Hebrew* word used for a maried woman, but alwayes for a Virgin that never knew man: Examine the several places where this *Hebrew* word is used, and that will confirm the truth of my observation; It is used but six times only in Scripture, *Gen.*24.43 *Ps.*68.25. *Cant.*1.2. *Cant.*6.7. *Es.*7.14. *Prov.*30.19. in the first five places no question is made by any to the contrary; all the question is about this last place in *Prov.*30.19. and yet if the scope of the Prophet *Agur* in this Chapter be well marked, there is no more question of this place, than of the rest; for in this Chapter the Prophet *Agur* doth speak of Christ in our nature, and calls him *Ithiel* and *Ucall* vers. 1. Mr. *Broughton* in *Ecclesiastes*, pag.11. saith, that *Agur* speaks of Gods dwelling in Christ named *Ithiel* and *Ucall*, which signifies *God with me, even the mighty*; so that we see the Prophet *Agur* doth call the Mediator *Ithiel* and *Ucall* in the very same sense that *Esay* calls him *Immanuel*; the notation is much alike in both places.

Therefore seeing the Prophet *Agur* doth speak of Christ in our nature in the fore-front of this Prophesie, what lets but that he may speak also of his wonderful strange conception in the womb of a Virgin? the wonderfulnesse whereof he doth illustrate by way of comparison to three other things that are beyond the power of humane reason to find out; For first, who can find out the path-way where a ship hath gone in the middest of the Sea? Or secondly, the path-way where an Eagle hath flown in the midst of the air? Or thirdly, the path-way of a Serpent from

the Rock: But fourthly, who can find out how a Man-child can be conceived in the womb of a Virgin that never knew man? the Prophet *Agur* makes this fourth thing a greater wonder than the other three. And this laſt the Prophet *Jeremy* calls a new created thing in the earth; and ſeeing all ſorts of creatures were created in ſix dayes, it follows, that this new created thing of the humane nature of Chriſt in the womb of a Virgin, was created and exhibited to fallen *Adam* and *Eve* in a gracious Propetical Declaration on the ſixth day, before that God could keep a perfect reſt on the ſeventh day.

CHAP. VI.

Proving, that the whole world was made for the Honour of the Mediator, as the right Heir of all; 1 *Hence it follows, That God could not keep a perfect Reſt on the ſeventh day, untill he had put the Mediator, as the right Heir of all, into his poſſeſsion.* 2 *Hence follows, That* Adam *muſt fall, and be Re-created on the day of his Creation. This is proved by an induction of ſome particulars.*

1 THe Angels were made to ſerve the Mediator even as he was ordained to be the ſeed of the woman, *Pſal.*91.11,12. *Heb.*1.6. and therefore they did ſing for joy, not onely at the birth of Chriſt when he was born of the Virgin *Mary*, *Luke* 2.14. But doubtleſſe, they did as much rejoyce to hear that joyfull news to fallen *Adam* and *Eve*, that he ſhould be the ſeed of the woman to break the Devills Head-plot; and ever ſince that day they deſire to pry into that joyfull and glorious myſtery, 1 *Tim.* 3.16. 1 *Pet.*1.12.

2 The woman was in a ſpecial manner made for the Honour of the Mediator, as well as for *Adams* Society, and Poſterity; for without the womans ſeed, Chriſt could not have been promiſed to be the ſeed of the woman that was fallen, and that her ſeed ſhould break the Devils Head-plot, *Gen.*3.15.

3 The

3 The Sabbath was made for the Honor of the Mediator, for he was Lord of the Sabbath, even as he was the Son of Man, *Mar.*2.28

4 The distinction of the natural day into Morning and Evening was so contrived by Gods providence for the Honour of the Mediator, for the glad tydings of his Propitiatory Sacrifice was constantly remembred, and typified by the Morning and Evening, Sacrifices; for that division of the day into morning and evening is a differing division from day & night (as I have shewed at large in my book of *Holy Time*) and therefore according to the usual time of the Evening Sacrifice Christ performed his Propitiatory Sacrifice of Attonement, about the midst of the first Evening, for the first natural Evening begins at Mid-day at the first declining of the Sun, and continues till Sun-set, where the night begins, and in the midst of this evening, namely about three a clock in the afternoon, Christ made his soul an Evening Sacrifice of mans Redemption.

5 The several sorts of Beasts and Fowls were made for the Honour of the Mediator; and though some of them were by Gods Providence to be of a ravenous kind, namely as soon as *Adam* fell, yet they could not destroy fallen man from the face of the earth, neither could they wholly destroy their fellow-creatures that were of a tame kind, because the Lord God had ordained a Mediator to be the right Heir of them all, and to rule them all (by restraining their corrupt desires, and guiding them) as soon as *Adam* fell, so that the hungry Lions could not devour *Daniel* without his license; and as for the rest of the creatures which were ordained to be of a more quiet and harmless kind, God called them clean Beasts, and some of them he ordained for the use of Sacrifices, as the fittest to typifie the innocency of Christs humane nature, and the perfection of his Sacrifice.

6 All sorts of creatures were made for the Honor of the Mediator; and therefore as soon as *Adam* fell, God put all things in subjection under his feet, *And there was nothing that was not made subject unto him*, Heb.2.8.Psal.8.6.Col.1.16.Eph.1.22.

Yea, God made him the head over the spirits of just men made perfect by the Fathers forgiveness, that is to say, by the Fathers justification, *Heb.*12.23. and that Dominion is called the first or the chiefest Dominion, *Mic.*4.8. and this Dominion God gave him in the day of *Adams* Fall and Re-creation.

Yea all creatures in general do yeeld obedience unto the Mediator as their proper Lord and Governour, *Rev.*5.13. as I have noted more at large in Chap. 3. R. 2. and in Chap. 4.

Yea when the Mediator was here upon earth in his humane nature, all creatures obeyed him as their Lord; for he rebuked the boysterous winds, and the raging sea, and they obeyed him; He commanded the liquid waters to bear him as the dry land, and they obeyed him; He commanded a hundred fifty three great fishes to come into *Peters* Net, and not to break it, and they obeyed him, *Joh.*21. He commanded that fish that had swallowed a Stater to come to *Peters* Angle to pay his tribute, and that obeyed him; He commanded the Asse-colt whereon never man sate to carry him with all gentlenesse to *Jerusalem*, as if it had been tamed by former riding, and it obeyed him; He commanded diseases of all sorts to depart from the sick, and they obeyed him: Yea he commanded the Devils to come out of certain men and women, and they obeyed him; Yea at the time of *Noahs* flood, He commanded all sorts of creatures, as well the wild ravenous kind, as the tame kind, to come of their own accord into *Noahs* Ark, and to live quietly together, and they obeyed him, *Gen.*7. 8,9. But the wicked world, because they despised the Spirit of Christ in *Noah*, therefore Christ commanded a deluge of water to seize upon their bodies, and their souls he sent to the prison of Hell, 1 *Pet.*3.19.

7 God gave the Mediator an absolute Dominion over all Tyrants, so that they cannot do as much mischief to his people as they desire, *For Christ ruleth even in the midst of his enemies,* Psal. 110.2,5,6,7. Psal.2.9,10,11,12. Prov.8.15,16. *And therefore the Father hath committed all judgement to his Son, because all men should honor the Son, as they honor the Father,* Joh.5.22,23. *And hath given him Authority to execute judgement, because he is the Son of Man,* Joh. 5.27. And if he had not been declared to be the Son of Man just upon *Adams* Fall, the Devill would have made a hellish confusion of the Creation at that instant, but he was prevented by the right Heir that stood ready to take the Government of all upon him, as soon as ever *Adam* fell.

From these, and the like considerations it is evident, that God created the world for the Honor of the Mediator, and that he might rule it as the right Heir of it; And the *Hebrew* Doctors have

have a common saying agreeing with this, *That the world had not been created, but for the Messiah*; And therefore hence it follows, That God could not keep a perfect Rest on the seventh day, untill he had put all things in subjection under the feet of Christ, as the proper Lord, and right Heir of all the Creation; and therefore *Adam* must fall, and also be Re-created before the seventh day.

Conclusion.

God did perfect the whole Creation on the sixth day, by ordering all things according to the Plat-form of his eternal Counsel and Providence.

1 By ordering the Devils Fall.

2 By ordering *Adams* Fall.

3 By ordaining a Mediator, and instating of him into his Priestly Office.

4 By creating a humane nature for the Mediator, of the seed of *Eve*.

5 By his Office of Mediation he purchased the Spirit of his Father for the Re-creating of faln *Adam* and *Eve*.

6 By this means they were made a part of Gods heavenly Host.

7 By this means they were made the chiefest part of Gods Host here on earth.

8 When all this was done, then Christ was Heir of all things.

9 When all this was done, then Sathans Head-plot was broken.

10 When all this was done, then, and not till then, God could keep a perfect Rest on the seventh day from all his works, because by this means he had finished that work that at first he had made but mutably perfect in the former part of the sixth day: And therefore it follows by good consequence, That the Sabbath was not ordained in the time of *Adams* Innocency, But after his Fall and Re-creation by the Promised Seed.

CHAP.

CHAP. VII.

Proving that Gods rest on the Seventh Day was such a perfect rest, that nothing could happen afterwards that could any whit lessen or disturb the perfection of his rest on the Seventh Day, as it would have hapned if God had kept a Sabbath of rest whiles Adam *stood in a mutable condition.*

THe Text saith in the latter clause of *Gen.* 2. 2. That God rested the Seventh day from all his Works which he had made.

But God could not be said to keep a perfect rest from all his Works which he had made, as long as *Adam* stood in a mutable condition, for God knew from Eternity that *Adam* and *Eve* would presently fall from their Created perfections, through the temptation of Satan, and that thereupon the whole Creation would fall into utter confusion, and that then God must either suffer Satan to take the Dominion of the whole Creation, or else that he must begin again to make it more perfect than it was before, by a new Creation.

Seeing therefore that one of these two things must necessarily follow upon *Adams* fall, God could not keep a perfect rest on the Seventh Day from all his Works, untill he had installed the Mediator into his Office, and setled the whole government of all things upon his shoulders, as upon our mighty God and Prince of peace, *Es.* 9. 6, 7.

If God had rested on the Seventh Day, before he had setled the whole Creation upon the Mediator, then the Devil might have rejoyced more upon the first seventh day than God.

1 Because the Devil had made frustrate the glory of God in Mans Creation.

2 Because he had spoiled the glory of Gods order in the residue of the Creation.

But God could not suffer this, and therefore it follows, that God could not keep a perfect rest as long as *Adam* stood in a mutable condition; neither could he keep a day of rest after *Adams* fall,

fall, until he had made *Adam* and *Eve* perfect again by a Re-creation, and until he had eſtabliſhed all the reſidue of the Creation upon that ſure Rock whoſe work is perfect, *Deut.* 32. 4. But as ſoon as God had re-created fallen *Adam* and *Eve*, as the firſt fruits of his Holy Militant Church here on earth, and of his Church Triumphant in Heaven; then, and not till then, God reſted on the ſeventh day from all his Work which he had made, and then his reſt was a moſt perfect reſt, ſo that nothing was lacking to the perfection thereof, and therefore nothing could happen afterwards that could any way leſſen or diſturb his reſt, becauſe he reſted upon that ſure Mediator, who had Covenanted to break the Devils Head-plot by his propitiatory Sacrifice, or Sacrifice of attonement for fallen *Adam* and *Eve*, and for all the Elect to the end of the world.

CHAP. VIII.

Of the true nature of Gods reſt on the Seventh Day.

Firſt, It muſt be remembred, That Gods reſt on the ſeventh day was not a Natural reſt, after the labour of his ſix Days Work; for the Creator of all the ends of the earth fainteth not, neither is weary, *Eſa.* 40. 28.

Secondly, Neither was Gods reſt on the ſeventh day a bare ceſſation from Creating any other ſorts of Creatures, though ſome inconſiderate Profeſſors would have it to be no more, thinking thereby to warrant their Carnal eaſe, and their careleſſe keeping of the Lords Day; but ſuch kinde of reſt as this is Gods Soul doth hate.

Thirdly, Neither was Gods reſt upon the ſeventh day a bare contemplation of his viſible Creation, as others would have it, thinking thereby to warrant their pleaſant Re-creations, and Contemplations upon the Lords Day, by walking out into the Fields to behold the Works of God, and to behold his eternal Power and God-head in the Creation; this is not the true reſt of the Sabbath, for ſuch duties as theſe a Heathen Philoſopher may

may do upon the Sabbath Day, and yet not obſerve the true reſt of the Sabbath; but this ſort of Perſons are miſ-led by a falſe ſuppoſition, that the Sabbath was firſt ordained as a day of reſt in the time of *Adams* innocency for contemplation on the viſible Creation only.

That the true nature of Gods reſt on the ſeventh day was his ſweet content in the Mediator.

Fourthly, The true nature of Gods reſt on the ſeventh day was his ſweet content in the Mediator, becauſe he had made all his Creation perfect in the Mediator, and becauſe he had eſtabliſhed *Adams* happineſs upon the promiſed Seed, as upon a ſure Rock, and firm Foundation, and becauſe he had put all the reſt of the Creation under his feet.

As ſoon as God had thus renewed the face of the earth, *Pſal.* 104. 30. and ſetled the government of all his Works upon the Perſon and Office of the Mediator, then God reſted on the ſeventh day, with infinite content, and ſweet ſatisfaction, rejoycing in the Works of his hands, *Pſal.* 104. 31. but the thirtieth verſe makes Gods Creation to be Spiritual as well as earthly, and ſo doth *Pſal.* 100. 3. *Pſal.* 102. 18. *Eſ.* 54. 5. *Eſ.* 65. 18.

This ſweet ſatisfying reſt which God took in ſetling all the works of his hands upon the Mediator, is thus expreſſed by *Moſes*, In ſix days Jehovah made the Heavens and the Earth, and in the ſeventh day he reſted, and was refreſhed, *Exod.* 31. 17. Gods reſting was not from his wearineſſe of labour in the work of Creation, but from the heavie burden of *Adams* ſin, which had ſpoiled all his Creation till he had re-created *Adam*, and ſetled him and all the reſt of the Creation upon the Rock Chriſt, and in this reſpect God doth often complain of Mans ſin as a heavie burden to his Soul, *Amos* 5. 2, 13, *Eſ.* 1. 14. And as the ſin of the old World did grieve God to the heart, *Gen.* 6. 6. ſo no doubt but *Adams* ſin above any other ſin did grieve him to his heart, untill God had re-created *Adam* and *Eve* by the promiſed Seed, and put the whole Creation under his government, and then God reſted the ſeventh day, and was refreſhed; that is to ſay, the grief of his heart which fell upon him in the ſixth day by reaſon of *Adams* ſin, was removed from him, by the Mediators undertaking to make a reconciliation by his propitiatory Sacrifice of Attonement in the cool of the ſixth day, and from that day forwards God inſtructed *Adam* how to offer Sacrifices of Attonement

ment as a lively memorial thereof; and thenceforth all Sacrifices of Attonement are called sacrifices of rest to Jehovah, and sweet sacrifices of rest, *Gen.* 8. 21. because Christs Sacrifice doth quiet and pacifie Gods Soul, that was so exceedingly displeased and grieved for *Adams* sin, and therefore the Seventy call sacrifices of rest sweet Sacrifices, which phrase of theirs *Paul* doth approve and use, *Eph.* 5. 2. they are also called sacrifices of Attonement, or propitiatory Sacrifices.

Upon this new settlement of the Creation upon the Mediator, God the Father, God the Son, and God the Holy Ghost were refreshed; now all the blessed Trinity, our blessed Creators and Makers, did rejoyce in the works of their hands.

All the Trinity rested, and were refreshed on the seventh day, because they had perfected mans happiness by a Re-creation.

1 The Father was refreshed with great joy of heart, because he had found out a Reconciler, and because his lost Son was found again, *Luk.* 15.

2 The Son rejoyced, and was refreshed, because he had taken upon him the Person and Office of a Mediator, that so hee might seek and save that which was lost, *Matth.* 18. 11, 12, 13, 14.

3 The Holy Ghost rejoyced, and was refreshed, because hee had re-created the heart of *Adam* and *Eve*, and filled their Souls with joy unspeakable, and glorious, by inabling them to beleeve in the promised Seed, as the Procurator of the Fathers Attonement by his propitiatory sacrifice.

And truly this work of Re-creation must needs be a ground of perfect rest, and of joyful refreshing to such blessed Creators, that could tell how to finde out such a mysterious way to create a-new that glorious work, that was so confounded and spoyled by Satans Head-plot.

The Angels also rejoyced at the conversion of *Adam* and *Eve*, saying, Glory to God in the highest, and on the earth peace, and good will towards men, *Luk.* 2. 14. and this must needs bee so, because they rejoyce at the conversion of every sinner that repenteth, *Luk.* 15. 7.

Adam and *Eve* did also keep a blessed rest upon the Sabbath; for their Souls were rejoyced and refreshed, because they did by faith rest on the Seed of the Woman for the breaking of the Devils Head-plot.

And thus the first seventh day was a joyful day of rest, and refreshing

refreshing, both to all the Trinity, to all the Elect Angels, and to repenting *Adam* and *Eve*; and so it is to all true repenting, and beleeving sinners. *Amen.*

And it is further evident that Gods rest on the seventh day, was nothing else but the quieting of his mind in Christs Sacrifice of Attonement, because God is said to rest in several types of Christ as well as in the seventh day, in relation to his resting on the Mediator for mans Redemption from Sathans Head-plot.

1 The Land of *Canaan* is called Gods Rest, *Exod.*33.14. *Psal.* 95.11. *Heb.*4.1. because God had appointed that Land to be the resting place of his Tabernacle, and Temple, *Jos.*22.19. 2 *Sam.*7. which did typifie the humane nature of Christ, *Joh.*2.19. *Heb.* 8.2. *Heb.*9.11. where his Sacrifices of Rest might onely be offered.

2 The Tabernacle is called Gods Rest, *Psal.*132.8.

3 *Zion* is called Gods Rest, *Psal.*132.13,14.

4 The Temple is called Gods Rest, 2 *Chron.*6.41. and the house of his Rest for the Ark of the Covenant of the Lord, 1 *Chron.*28.2.

5 All Sacrifices of Attonement are called Sacrifices of Rest, because they have a sweet savor that gives rest to the disquieted senses, *Gen.*8.21. *Exod.* 29.18. *Num.*15.3. *Ez.*20.14.

But no man, I think, will say, that God did rest in any of these things otherwise than as they were types of the Mediators Person and Sacrifice, wherein onely Gods soul doth rest as in the onely Mediatorial procuring cause of his Attonement for mans Redemption from Sathans Head-plot.

The Tabernacle wherein God did dwell among the Sons of *Israel* was three times over most carefully described by *Moses*. 1 In *Exod.* 25. 2 In *Exod.*36. 3 In *Exod.*39.32 to 43. This threefold telling of the Tabernacle, which God did after cast off, saith one of the *Hebrew* Doctors, was not to shew, that God did so highly rest in it for it self, but to shew that he only rested in the Tabernacle of the Messiah; and because the blessed Martyr *Stephen* knew that the High *Sanedrim* did rest after an outward hypocritical manner in the Temple, he did upbraid their foolish confidence, saying, *The most High dwelleth not* (or resteth not) *in Temples made with hands*, Act.7.48. implying, that the most High did onely

rest

rest in Christ that was typified by the Temple.

So then the place of Gods rest, and of fallen mans rest, lyes onely in the work of Reconciliation by the Mediators Sacrifice of Attonement.

Conclusion.

From all the Premises I conclude, That Gods rest on the seventh day, was his satisfying delight, and his sweet content in Christ, because he was ordained to be the Seed of the Woman to break the Devills Head-plot by his Propitiatory Sacrifice of Attonement, and because God had setled the whole Creation upon the Mediator, whose work was so perfect that nothing was lacking to the perfection thereof; And therefore it follows, that God ordained the Sabbath, not in the time of *Adams* Innocency, but after his Fall and Re-creation.

CHAP. IX.

Proving, that God blessed the first seventh day with many Spiritual Ordinances, such as were apt to convey Spiritual, and Eternal blessednesse to faln man.

THis sentence, *God blessed the seventh day, and sanctified it*, Gen. 2 3. doth contain in it a full description how God did blesse the seventh day for the good of faln man.

1 I will speak of the word *Blessed* in this Chapter.

2 I will speak of the word *Sanctified* in the next Chapter.

1 It is meet to inquire how God did blesse the first seventh day; Did he blesse it with any natural blessing above the other six dayes? Hath he bestowed a greater blessing of fairer weather, or the like, upon that day more than upon any other day in the week? no, but on the contrary he restrained his Manna from falling on that day, and bestowed it upon the *Jews* on all the other six dayes of the week.

Therefore the blessing wherewith God did blesse the seventh day was not a common natural blessing, but doubtlesse it was a spiritual blessing in relation to the good of faln man. Hence then

we may conclude, that God did bleſſe that day with divers ſpiritual Ordinances, ſuch as tended to make faln man bleſſed, by opening the manner how the Seed of the Woman ſhould break Sathans Head-plot for mans Redemption.

God would never have bleſſed the ſeventh day with ſpiritual Ordinances, ſo as he did, if the Mediator had not been declared to faln *Adam* before the 7 day.

Adam in his Innocency had no need of any ſuch ſpiritual Ordinances as God did bleſſe the ſeventh day withall; neither could *Adam* in his Innocency ſanctifie one day more perfectly than another, for by nature he was pure without imperfection.

If there had been no other Argument in all the Scripture to prove that *Adam* fell, and was Re-created on the ſixth day by the Promiſed Seed, This ſentence, *He bleſſed and ſanctified the ſeventh day*, had been ſufficiene to prove it; for God would never have bleſſed the ſeventh day with ſuch ſpiritual Ordinances as he did, nor yet have ſanctified that day for the time of his ſpiritual Ordinances, if the Mediator had not been declared to faln *Adam* before the ſeventh day.

And this is further proved by ſome other Scriptures.

1 God doth command us faln men in the fourth Commandement to remember the Sabbath day to ſanctifie it (and the reaſon is added) becauſe in it he reſted from all the works that he had made: And (for that reaſon) Jehovah did bleſſe the ſeventh day, and ſanctifie it, *Exod.*20.8,9,10,11.

2 The Prophet *Iſaiah* ſaith, *That God did bleſſe the Sabbath day* (namely for the good of faln man) *For* (ſaith he) *Bleſſed is the man that keepeth the Sabbath, and polluteth it not*, Eſ.56.2.

God did not leave *Adam* & *Eve* to ſpend the ſeventh day in private ſpeculations, but he bleſſed the firſt 7 day with variety of Ordinances both for publick and private uſe, for their beſt ſpiritual good.

3 Our Saviour doth tell us, that the Sabbath was *made for man*, Mar.2.27. namely for the good of man in miſery; but *Adam* in his Innocency was not in miſery, therefore the Sabbath was not then made; but as ſoon as he had eaten of the forbidden fruit he was in miſery, for then his ſoul was dead in ſin, and his body full of corruption, and then the Sabbath was made for man. Hence it follows by neceſſary conſequence, that God did not bleſſe the ſeventh day in *Adams* Innocency, but after his Fall and Re-creation.

2 God did not leave *Adam* to himſelf after his Fall and Re-creation, to ſpend the ſeventh day in his own private meditations as he thought beſt, but God bleſſed the ſeventh day with ſeveral publick Ordinances for the good of faln *Adam*, and inſtructed him

him in the right use of those Ordinances; if God had left *Adam* to spend the Sabbath in his own private speculations as he thought best, doubtlesse his Religion would soon have been no better than a Samaritan Religion, for *Adam* by his fall was become so corrupt in his affections, and so blind in his understanding of Gods will, that he would not, nor could not have spent the Sabbath to his spiritual good.

It is a dangerous thing therefore to prefer a mans own private meditations, and speculations, to publick Ordinances upon the Sabbath; God would not leave *Adam* to such a liberty to do as he thought best, such a liberty will soon open a wide gap to Sathans delusions: But God blessed the seventh day with his own publick Ordinances, not excluding private meditations; God blessed the seventh day both with publick and private Ordinances; for publick Ordinances are not so much blessed as when they are attended with private preparation before, with reverent attention at, and with carefull rumination and application afterwards; If there be not this care added to the publick Ordinances, the Devill will soon steal away the seed that is sown, out of our hearts and souls.

Now the manner how God was pleased to instruct *Adam* and *Eve* in the exercise of his publick Ordinances, was by the lively Oracles of the Mediator, and therefore doubtlesse as he was promised to be the Seed of the woman, so he appeared to *Adam* in his humane shape, as he did to *Jacob*, *Gen.*32.24. And in this regard, he is called, *The word of the Father, even from the beginning*, Joh. 1.1,2. And the Father gave him a Commandement what to say, *Joh.*12.49,50. And he it was that did instruct all the Fathers; And therefore *Stephen* saith, *That he the God of glory appeared to* Abraham *in* Ur *of the Caldes*, Act.7.2. and his apparition to *Abraham* was in such a familiar manner, that it did work in him an inward regard and attention to his words, whereby his soul was convinced and converted. In some such manner did he appear to *Adam* and *Eve* when he did instruct them in the knowledge of his Person and Office, and of the use of his publick Ordinances wherewith he was pleased to blesse the seventh day.

Now the several Ordinances wherewith God was pleased to blesse the seventh day, I will distinguish into two sorts, or ranks.

1 Into such Ordinances as were plain and manifest.
2 Into such as were Typical and Mystical.

1 I will speak of the plain and manifest Ordinances; These were often used without the typical, but the typical could not well be used without some of these were added thereto; By these plain and manifest Ordinances God appointed *Adam* as a Prophet, by the exercise of them, to instruct himself, his wife, and posterity, by opening the misery of his fall, and the remedy by the Promised Seed.

God comanded *Adam* to preach every seventh day either upon his miserable fall, or else upon the riches of Gods grace, for his recovery by the Promised Seed.

1 The first sort of these manifest Ordinances, was in preaching and proclaming his own miserable condition by his disobedience in eating of the forbidden fruit; how he had lost Gods Image by Gods just hand of punishment, and how he was corrupted in all the parts and powers of his soul and body by the poysonful counsel that Sathan breathed into *Eves* soul.

2 *Adam* must preach, open, and declare to himself, and his wife (till they were increased in number) the riches of Gods grace for his recovery by the Seed of the Woman, which God had ordained to break the Devils Head-plot for their Redemption; and in opening this, he could not choose but open and declare the personal union of both the natures of the Mediator, and the excellent dignity of his Office.

This blessed Doctrine *Adam* was commanded to study to explain and inlarge (every seventh day) in all the branches thereof, and in all the several benefits thereof to faln man, according to the full extent of Gods Declaration in *Gen.* 3.15. and therefore he must open and explain how Christ should be the Seed of the Woman, and how he should break the Devils Head-plot by his Priestly Office, and by his Propitiatory Sacrifice of Attonement, at the very same time when the Devill should endeavour to prevent it, by putting him to death, and by peircing his foot-soals as a sinfull Malefactor upon the Crosse; and how he being God as well as man, should destroy through death him that had the power of death, that is the Devill, and how he should by that death (which he performed as a Mediatorial Sacrifice) reconcile God to faln man, and so procure the Fathers Justification from the sentence of Condemnation, and his favor for their adoption, and for their injoying of his heavenly inheritance.

These and such like points as these, God instructed *Adam*

to study and to preach to himself, wife, and posterity, in season and out of season, but especially upon every seventh day.

God commanded *Adam* to joyn the duty of Prayer to the duty of Preaching.

3 To this necessary duty of preaching, whereby God doth speak unto sinners, *Adam* was commanded to joyn the necessary duty of Prayer and supplication, whereby sinners do speak unto God, and he must branch out this duty of Prayer into all the several parts of it; as,

1 Into Confession of his miserable condition by his sin and disobedience, and of the sinful corruption of our nature, together with our daily actual rebellions, for the deeper abasing of our natural Pride, and self-conceited righteousness.

2 Into Petition for several graces of Sanctification, but especially for the inward testimony of our Reconciliation and Adoption.

3 Deprecation of evil, according to that Petition, *Lead us not into temptation.*

4 Thanksgiving for all favours received, but especially for those Spiritual favours by the promised seed.

5 Singing of Psalms also must be added (sometimes at least) as an act of Spiritual joy for Gods manifold favours, but especially for that Grand Mercy of our Reconciliation, procured by the Mediators propitiatory sacrifice of attonement; for by that means the Devils Head-plot is broken, and fallen Man redeemed, and set free from the power of Satan.

These several sorts of Ordinances I call by the name of plain and manifest Ordinances, because they often were and might be used without any addition of Typical sacrifices, or ceremonies of cleaness.

See my Discourse touching the *Jews* Synagogues order on this text.

And this is evident by Gods Command afterwards to the Church of *Israel*, in *Levi* 23. 3. The seventh day shall be a Sabbath of Sabbatism, a Convocation of Holiness; it shall be a Sabbath to Jehovah in all your dwellings.

This sentence [in All your dwellings] proves that God commanded them to observe the Sabbath, not only at the Tabernacle where Sacrifices must be only offered, but it must be kept in all their dwellings where no Sacrifices might be offered, and yet by dwellings we must not understand every mans private Tent, for God commands a Convocation of Holiness, and a Convocation agrees not to every mans private Tent; therefore the meaning of these words, *A Convocation in all your dwellings* means a Con-

a Convocation of Holiness in all their several Synagogues, which were to be conveniently placed in or among all their dwellings, both during the time of their abode in the Wilderness, and also where-ever they dwelt afterwards.

This commanded convocation was not given to the *Jews* in regard of their Festival Sabbaths, which were observed with the solemnity of Sacrifices, and other rites of Holiness, for their Festival Sabbaths were commanded to be observed only in the Land of *Canaan*, at the particular place that God should chuse to place his Tabernacle or Temple in, after they should be setled in rest therein; and indeed they could not observe their festival Sabbaths in the Wilderness, neither could they every seventh day offer Sacrifices in the Wilderness, for during the time of their travels in the Wilderness the Holy things were folded up.

But yet notwithstanding their travels in the Wilderness, they were commanded to observe every seventh day with a convocation of holiness, in or among all their dwellings, namely in their several Synagogues, which must be placed for their best conveniency in or among all their dwellings.

And it is evident, that the *Jews* did observe the Sabbath with Holy convocations in all their Synagogues, because our Saviour did usually preach every seventh day in their Synagogues, either in *Galile*, or in *Judea*, where none of *Aarons* Ceremonies had any use at all.

By this command of God to the *Jews*, it is manifest, That God commanded *Adam* to observe every seventh day with his plain and manifest Ordinances, and doubtlesse oftentimes also with his Typiral and Mystical Ordinances, which at the first were not tied to one special place.

2 The second sort of Gods publick Ordinances were Typical, and Mystical, the chiefest of all this kind of Worship was by propitiatory Sacrifices, or Sacrifices of Attonement, which were of several sorts.

1 Burnt offerings, *Levit.* 1.
2 Peace-offerings, *Levit.* 3.
3 Sin-offerings, *Levit.* 4. 3.
4 Trespasse-offerings, *Levit.* 5. 6.

All these several sorts of Sacrifices did typifie and represent the Medi-

Mediators Propitiatory Sacrifice of Attonement, by which he procured the Fathers Attonement for faln mans Reconciliation, Juſtification, and Adoption, and ſo conſequently for mans Redemption from Sathans Head-plot.

This bleſſed Doctrine of Salvation, Chriſt repreſented to *Adams* faith in the very firſt ſeventh day, by cauſing *Adam* as a Prieſt to ſacrifice ſome Lamb, or ſome ſuch like beaſt, and then doubtleſſe he ſaid unto him, *Behold the Lamb of God that takes away the ſin of the world,* Joh.1.29. for Chriſt was typically ſlain from the beginning of the world, *Rev.*8.13.

Adam of himſelf could not tell how to offer ſacrifice, and therefore doubtleſſe Jeſus Chriſt appeared to him in the ſhape of his humane nature, and did inſtruct him by a lively Oracle, what the Office of a Prieſt was, and how to build an Altar of earth (for that kind of Altar was firſt in uſe, *Exod.*20.24.) and that all thoſe places where ſuch Altars were builded, were holy places, as long as ſuch places were in uſe for ſacrifice, and therefore Chriſt Jeſus did uſually ſanctifie ſuch places, either by his glorious apparition, or by fire from heaven to conſume the Sacrifice, or by both.

Chriſt Jeſus taught *Adam* by the Sacrifice of a Lamb how he ſhould be the Lamb of God to take away the ſin of the world.

The Altar was holy in another reſpect, namely becauſe it was ordained to be a type of the God-head of Chriſt, whereon he would one day offer his humane nature, as a ſacrifice of Attonement, *Exod.*29.37. *Mat.*23.19. *Heb.*9.14.

And doubtleſſe Chriſt Jeſus did kindle *Adams* ſacrifice at firſt with fire from heaven, for he did uſually kindle the ſacrifices of the Fathers with fire from Heaven, as a ſign and token to them, that his death was a propitiatory ſacrifice of Attonement, and that their perſons were thereby received into full favour, *Lev.* 9.23. *Judg.*13.19.20,23. 1 *King.*18.38,39. 2 *Chron.*7.1,2,3. *Pſal.*20.3.

And doubtleſſe Chriſt Jeſus told *Adam* that this fire from heaven did repreſent his Eternal Spirit, by which his humane nature ſhould one day be offered up unto God without ſpot, as a propitiatory ſacrifice for his eternal Redemption, *Heb.*9.14.

But afterwards when *Cain* came to offer his ſacrifice upon the ſame Altar, Chriſt Jeſus did not kindle his ſacrifice from heaven as he kindled *Adams* and *Abels* ſacrifice; and by that *Cain* knew that God did not accept his perſon, as he did his brother *Abel*,

and thereupon he hated his brother *Abel*, because his works were good, and his own evill, for *Cain* wanted faith in the Seed of the woman, which was promised to break the Devils Head-plot by his propitiatory sacrifice, which was taught, and typified by sacrifices: This mystery God kept secret in types from such as wanted faith, even from the beginning of the world, *Rom.* 16.25. and therefore it was kept secret from the Heathen Nations: But in the fulnesse of time Christ Jesus sent his Apostles to publish the unsearchable riches of this mystery, which from the beginning of the world hath been hid in God who created all things by Jesus Christ, *Eph.* 3.8 9. *Col.* 1.26. *Col.* 2.3.

3 God instructed *Adam* in sundry other kinds of Ceremonial types that tended to sanctification, before he came to present his person and sacrifice before the Lord. As for example, Christ Jesus taught him, 1 How to purifie his person by washing his body, and his garments, in clean water, just like as he taught *Moses* afterwards, *Exod.* 3.5. *Exod.* 19.10. or else by changing his foul garments for fair, as *Jacob* being first taught, did also teach his houſ-hold to do, when he went into Gods presence to worship, *Gen.* 35.2.

2 God instructed *Adam* how to put a difference between beasts for sacrifice, how he should refuse the unclean, and offer the clean, just as he instructed *Noah* before he entred into the Ark, *Gen.* 7.2.

It is absurd to think that God did blesse the first Sabbath with differing Ordinances from those in *Moses*, or that God did instruct *Adam* to worship him in a differing way from that which he did after establish by *Moses* and the Prophets. Doubtlesse therefore when God instructed *Adam* after what manner he must offer sacrifices of Attonement, he also instructed him how to understand, and how to open the plain meaning of all, and how he should preach it to others, and how to pray either by way of confession of his sinfulnesse, or petition for some special grace, or thankſ-giving, or singing of Psalms, as he did after instruct and appoint by *Moses* and the Prophets.

1 When God appointed sacrifices of Attonement, he appointed to joyn preaching therewith (sometimes at least) and therefore he appointed the Levites to joyn preaching to their

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sacrifices, for they are commanded to teach his judgements unto *Jacob*, and his Law unto *Israel*, *Deut.*33.10. *Lev.*10.11. *Mal.*2.6,7.

2 When they offered Burnt-offerings, Christ Jesus taught them to make Petition and Supplication to the Lord for his favour in Christ, 1 *Sam.*13.12. *Job* 42.8. *Ezra* 6 9, 10. and doubtlesse Christ Jesus taught *Adam* to do so; for this kind of sacrifice was chiefest, and it was first in use, even from the beginning of the world; for *Noah* did offer his Burnt-offering, *Gen.*8.20. and Christ Jesus did appoint it as the first and chief sacrifice in *Moses*, *Lev.*1.2

Job 42.8.

Gen.8.20.

3 When they offered Sin-offerings, or Trespass-offerings, they must lay both their hands with all their might upon the head of their sacrifice; and confesse their sin to God over the head of their Sin-offering, and their trespasses to God over the head of their Trespass-offering. But why must they impose both their hands with all their might upon the head of these Sacrifices? The Answer is, because by this Imposition, they were taught and instructed to rest and repose their souls by a strong faith upon the propitiatory Sacrifice of Christ, for the full Attonement of all their sins and trespasses of which they made confession, as I have opened the point more at large in the Meritorious price of mans Redemption on *Lev.*4. And touching the point of Confession, the *Hebrew* Doctors have a sentence that is worthy of due observation, they say, *That without particular confession of their known sins, no Attonement is made for them by their Sin-offerings, or by their Trespass-offerings.* And this is just according to the rule in *Prov.*28.13. *He that hides his sin shall not prosper, but he that confesseth and forsaketh them shall find mercy*; and no question but Jesus Christ taught *Adam* thus to do when he offered his sin, or his Trespass-offerings.

See the meritorious price of mans Redemption on Lev. 4.

Prov.28.13.

4 When they offered Peace-offerings, they imposed their hands on the head of their Peace-offerings; And secondly, then they made confession of their peace, but especially they blessed God for their peace with God in breaking the devils Head-plot by the Seed of the Woman, *Lev.*3.

With these, and such like spiritual Ordinances God did blesse the first seventh day. And these blessed Ordinances could not chuse but fill the souls of *Adam* and *Eve*, with joy unspeakable and glorious, causing them to break out into songs of praise,

as *Zachary* did, *Luke* 1.68. saying (in effect as he did) *Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us, &c. as he spake by the mouth of all his holy Prophets ever since the world began,* Luke 1. 69. In these words *Zachary* doth affirm these two things; First, That there have been holy Prophets ever since the world began, and therefore *Adam* was a Prophet. Secondly, That all the Prophets, even from the beginning of the world, have spoken and rejoyced in this Horn of salvation, therefore *Adam* did speak with joy of heart of this Horn of salvation, and made many Psalms of praise for the Seed of the Woman that should break the Serpents head for his Redemption.

Luke 1 69, 70. Act. 3.21.

And doubtlesse God made these Ordinances to be a rich blessing to the souls of *Adam* and *Eve*, for by them they were more fully instructed and confirmed in their blessed condition by the Promised Seed.

And God is pleased still to blesse his people all the world over by his plain and manifest Ordinances, as the Conduit-pipes of his spiritual blessings in Christ Jesus, *Eph.*1.3. for by these Ordinances it is published to the world that Christ is the Seed of the Woman, in whom all Nations of the earth are blessed, *Gen.*12.3. *Act.*3.26.*Gal.*3.14.

Object. But here it may be objected, *That in likelyhood, God did not ordain any publick Ordinances in the first seventh day, nor in many other Sabbaths after, because for a long time there was no competent number of persons to make a publick meeting; and after that* Adam *&* Eve *had children, yet for many yeers they could not be able to understand the use and benefit of Ordinances; and Ordinances cannot be called Publick, where there is no more but two persons to meet together; two persons cannot be called a publick Church-Assembly.*

Two persons where no more can be had, may be called a true Church of Christ, and may exercise Gods Ordinances, after a publick maner. Rev. 11 3.

Answ. Two persons, where no more can be had, may be called a true Church of Christ, and may exercise Gods Ordinances in a true publick manner, for the Church of Christ under the persecutions of Antichrist is called by the name of Two Witnesses, *Rev.*11.3. though the Church of Christ were many thousands in these times, yet it is called by the name of Two Witnesses, because by *Moses* Law two Witnesses were accounted sufficient to confirm any truth, *Deut.*17. Hence I infer, that if no more but two can be had to testifie the truth against Antichrist, they are to

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be esteemed as a true Church of Christ, and therefore they may be called a true Church of Christ as well as two thousand; and our Saviour saith, *That where two or three are gathered together in his name, there he will be present in the midst of them.* Matth. 18. 19,20. Mat.18.19,20.

Simeon and *Levy* made a Church when they agreed together to destroy the *Sichemites*, for *Jacob* saith of them thus, *My glory, be thou not joyned with their* (*Kabal*, that is to say with their) Church, *Gen.*49.6. Their Church, I grant, was a Church of evill doers, but yet they were a sufficient number to make a Church (though at this time overcome with the temptation of revenge) then why might not Re-created *Adam* and *Eve* make a Church of Christ much more, and so consequently injoy Gods Ordinances as publick Ordinances, seeing God did blesse the seventh day with Ordinances, and sanctifie it, that is to say, God did command them to sanctifie it by the use of the said ordinances? Gen.49.6.

I conclude therefore, that Christ Jesus did command *Adam* and *Eve*, to exercise those Ordinances (wherewith he was pleased to blesse the Sabbath) as a Church of Christ, and from thenceforth he hath and will continue his Church upon the face of the earth to the worlds end, though it may, and hath oftentimes been brought to a very small number, as it was at the Flood, and at the building of *Babel*, and in the dayes of *Abraham*, when God called him to come away from his Country, and from his Idolatrous kindred, *Gen.*12. and in the dayes of *Job*, and in the dayes of *Enosh*, for after *Seth* had lived a hundred and five yeers, which was two hundred thirty five yeers from the Creation of *Adam*, then many of *Adams* children did not abide in the Truth, they did not regard the Sabbath, nor the Sabbath Ordinances, but they regarded the Daughters of *Cain* more than the children of God, and took them wifes of all that they liked. And then grew prophanesse instead of calling upon the name of Lord, *Gen.*4.26. Godly *Seth* for very grief of this prophane generation called his son *Enosh*, that is to say *Sorrowful*. So *Tremelius* in his Elder Editions doth read the text (though *Junius* hath since altered him to a clean contrary sense) and so doth Mr. *Broughton* read it, and all the *Hebrew* Doctors in general, and Mr. *Ainsworth* comes neer them. Gen.4.26.

But if the children of the Church had but continued to re-

The disregarding of the Sabbath, and the Ordinances thereof, is the high way to all prophanes and Apostacy.

gard the holy Sabbath, and the Ordinances thereof, as they did in *Adams* first dayes before *Abel* was killed for Religion, they could not have fain into so deep an Apostacy as they did in the dayes of *Enoch*; for if men will but reverently attend unto the exercise of those spiritual Ordinances wherewith God did first blesse the seventh day, they should doubtlesse be made partakers of the spiritual blessing that Christ Jesus hath annexed thereto; for the good Shepherd Christ Jesus hath promised to all his Sheep that will be guided and governned by his Ordinances, *That he will make them, and the places round about his Hill, and to be a blessing, and that there shall be showers of blessing upon them*, Ezek. 34.26. and so the Prophet *Isaiah* testifieth, saying, *Blessed is the man that keepeth the Sabbath, and polluteth it not, and that taketh hold of my Covenant* (as *Adam* did when he beleeved that the Seed of the Woman should break the Serpents head) *them will I bring to my holy Mountain, and make them joyful in my house of prayer; their Burnt-offerings, and their Sacrifices shall be accepted upon mine Altar*, Es. 56.2,6,7. Hence it is manifest, that those that regard the Sabbath, and the Sabbath Ordinances, shall be blessed with spiritual blessings in heavenly things; And if God blesse, who shall curse? for his blessing maketh rich, *Prov.* 10.22. it makes them rich with temporal blessings that diligently attend upon their Civil imployments, and so it also maketh them rich with spiritual blessings that diligently attend upon Gods Sabbath Ordinances; Gods blessing did increase the Widows oyl, and the five loaves, and two fishes; and therefore his blessing is called *Multiplication*, Gen. 1.22. and sometimes it is called *A rich reward*, 2 King. 5.15. and sometimes it is called (*Gods*) *Liberality*, Prov. 11.25. compared with 2 Cor. 9.5. Yea Gods blessing is so plentifull, and so powerfull upon his Sabbath Ordinances, that he is said to *Command his blessing upon Sion, and life for evermore*, Psal. 133. therefore his blessing wherewith he blessed the first seventh day must needs be mighty in operation, even to the Re-creation and Conversion of many ten thousand souls, *Heb.* 4.12. *Luke* 11.28. and therefore *David* doth by way of Exclamation cry out, *O blessed are they that dwell in thy house*, Psal. 84.4. namely they are thus blessed that do as it were dwell there by their frequent and constant resort to his Ordinances, for his Ordinances are apt to convey blessings to the diligent soul. And therefore *Paul* told the *Romans*, that when he should come unto them, *He should come with*

Ezek. 34.26.

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abundance of the bleſſing of the Goſpel of Chriſt, Rom.15.29. The Apoſtle made account that the preaching of the Goſpel would inrich them with abundance of ſpiritual bleſſings, and this bleſſing doth ariſe from Gods bleſsing of the firſt ſeventh day with Sabbath-Ordinances.

And therefore as ſoon as Chriſt Jeſus had given order about his Sabbath-Worſhip at Mount *Sinai*, and had in ſpecial commanded them to obſerve the ſeventh day, by a holy convocation in or among all their dwellings (namely in their Synagogues, as I have afore expounded it) then he made a gracious promiſe to his people, ſaying, *In all places where I ſhall record my name, I will come unto thee, and bleſſe thee*, Exod. 20. 24. and in this reſpect Chriſt Jeſus did appoint the Prieſts in the Sanctuary, and *Zeliach Tzibbur* in the ſeveral Synagogues to pronounce a graciousbleſſing upon the aſſembly (that had attended Gods Ordinances) at their departure, *Numb.* 6. 24. and to this bleſſing the Lord was alſo pleaſed to adde a gracious promiſe, in verſ. 27. ſaying, *They ſhall put my name upon the Sons of Iſrael, and I will bleſſe them*; and this bleſſing is often remembred and repeated, as an incouragement to all the godly to attend his Sabbath-Ordinances, *Pſal.* 115. 13. *Pſal.* 134. 3. *Pſal.* 147. 13. Numb.6.24 27.

Object. *You ſeem to apply Gods bleſsing to his Sabbath-Ordinances only, but experience doth tell us, that God doth often bleſſe the preaching of the Word upon the Week-days, to the converſion of many ſouls.*

Anſ. I anſwer, It is moſt true, that God doth often bleſſe the preaching of his Word on the Week-days, as well as upon the Sabbath days, to the converſion of many thouſand Souls; but that lets not, but that preaching muſt ſtill be accounted as one of his Sabbath-Ordinances, becauſe God did firſt appoint it for the Sabbath day, and it is now but borrowed to the Week-days by the good hand of God upon mens Spirits, as a furtherance to faith and holineſſe.

And I beleeve there are many thouſand Souls that will readily witneſſe to the truth of this Doctrin, who by Gods bleſſing on the Word preached on the Week-days, have been turned from Darkneſſe to Light, and from the power of Satan to God; and ſuch perſons doubtleſſe will with *Nehemiah* account the Sabbath Day among the number of thoſe ſpecial bleſſings that God beſtowed

stowed upon his people, as a sign of his special grace in Christ, *Nehem.* 9. 13, 14.

Hitherto I have spoken of Gods blessing the seventh day with publick Ordinances; now I shall speak something of private Ordinances, where-with God hath also blessed the seventh day.

Private duties are commanded on the Sabbath dayes, as necessary handmaids to the publick.

Gods blessing of the Sabbath, is his blessing at large, even his blessing upon the whole day, he blessed the seventh day with as large a blessing as may be, namely, not onely with publick, but also with private Ordinances, and therefore he sanctified the whole day to his service, he did not sanctifie that part onely wherein his publick Ordinances were dispenced, but the whole day, and therefore the whole day must be set apart to his service; and therefore when the publick Ordinances are ended, private duties must take place, that the whole day may be blessed to our souls, and sanctified to the Lords service.

Let no man therefore mistake me, for though I do not make private duties to be commanded in the first place, yet I beleeve that private duties are commanded, and blessed of God, as necessary handmaids to the publick, and there are good reasons for it.

1 Our barren hearts, our stony hearts, our thorny hearts, will not suffer the blessed seed of the Word the take root, and to thrive there, unlesse we do prepare them like to well-manured ground.

See *Ainsw.* in Deut. 31. 11.

2 In hearing, Christ gives this caution, *Take heed how you hear*; and the *Hebrew* Doctors say, When any go to hear the Law read or expounded, they must prepare their hearts, and make their ears attentive to hear with fear and reverence, and with joy and trembling, as in the day when the Law was given on Mount *Sinai*; though they were great wise men, which knew the whole Law every whit, they were bound to hear with great attentiveness, and so God required a carefull preparation of his people at the hearing of the Law, *Ex.* 19.

3 After hearing, our Saviour doth exhort his hearers saying, *Take heed what you hear*, Mar. 4. 24. Mar. 8. 15. and in this respect, the men of *Berea* are commended by the Holy Ghost, because they seached whether those things which *Paul* preached were so or no;

Act.

*Act.*17.11. And of four sorts of hearers our Saviour makes but one good, *Mat.*13. And Christ Jesus doth exhort us by *Moses*, saying, *These words which I command thee this day, shall be in thy heart, and thou shalt whet them upon thy children and shalt speak of them when thou sittest in thy house, and when thou walkest by the way, and when thou lyest down, and when thou risest up*, Deu.6.6,7. Now if God required such diligence as this every day, then much more upon the Sabbath day, and especially after the publick Ordinances are ended. And all this did *Adam* well understand, when God is said to blesse and sanctifie the seventh day, as I shall further shew on the word *Sanctifie* in the next Chapter.

CHAP. X.

Shewing how God did Sanctifie *the seventh day.*

1 GOD did not sanctifie the seventh day, by putting any inherent sanctity into that day more than into the other six dayes of the week, for God doth not put inherent sanctity into any earthly creature, but into the Elect number onely, 1 *Pet.* 1.12.

2 *How then did God sanctifie the seventh day?*

Answ. In a two-fold respect.

1 As the separated time of his publick and private worship.

2 As a sanctified sign of Rest in the Seed of the Woman for the breaking of the Devills Head-plot.

1 God did sanctifie the seventh day for the separated time of his publick worship; and in this sense the word Sanctified doth imply a double command of God to fallen man.

1 It implies that God commanded *Adam* to set apart the seventh day from all worldly uses, and to attend upon those spiritual Ordinances wherewith he had blessed the seventh day.

2 It implies that God commanded fallen *Adam* to prepare his soul and body, to come with all due care and reverence into the presence of God, to be partakers of his Sabbath-Ordinances.

1 I will speak of the word Sanctifie, as it implies the command of God to *Adam* to set apart the seventh day from all worldly uses, and to attend upon those spiritual Ordinances wherewith God had blessed the seventh day. And this is evident,

When God did sanctifie any thing for man, he did by that act command man to sanctifie that thing, by separating it to the Lords use. Num.8,17.

1 Because God did never sanctifie any thing for the use of fallen man, but he did thereby command fallen man to sanctifie it to the Lords use: As for example, when God did sanctifie any persons to his service, he did by that act command man to sanctifie such persons to the Lord: *Every first-born of the Sons of Israel* (saith the Lord) *are mine, both of Man and Beast; for in the day that I smote every first-born in the Land of Egypt I sanctified them unto me*, Numb.8.17. that is, I commanded my people to sanctifie them to my service, which they did perform; First, By setting apart some of the clean kind for Sacrifice; And secondly, by redeeming the rest with money, which money God commanded to be imployed to his service, either by buying some Sacrifices of Attonement therewith for the publick, or else it must be for the repairing of Gods Sanctuary, as *Exod.*13. doth explain it.

2 When God did sanctifie the Temple for the publick place of his Typical worship, 2 *Chr.*7.16. 2 *Chr.*30. 8. he did thereby command man to sanctifie it, by performing every particular just as he commanded. *Solomon* might not build the Temple after the fashion that he thought best, but he must do it in all particulars as God commanded, 1 *King.*9.3. God did not leave any sanctified thing that did any way appertain either to the service of the Tabernacle, or of the Temple, neither to *Moses* discretion, nor to *Solomons* wisdome, but when God sanctified these places for his worship, he commanded how, and after what manner every thing should be done, *Ex.*25.8,9,10. *Exod.* 39.42,43. *Heb.* 9.19,21.

Heb 9.19.21.

3 When God sanctified Cities of Refuge, he did thereby command his people to sanctifie them; it is said, that they sanctified *Kedesh* in *Galilee* for a place of refuge, *Jos.*20.7. they did sanctifie it, because God had commanded them to sanctifie it, *Deut.*19.2. they might not sanctifie any City, but by vertue of Gods command, as it is expressed in *Num.*35.6,11.

4 When God sanctified Festival dayes, or Festival Sabbaths, he did thereby command the Sons of *Israel* to sanctifie them,

Lev.

*Lev.*23. and *Jeroboam* is branded as a wicked opposer of Gods sanctified Sabbaths, because he commanded a standing Holy-day to the Lord of his own head, 1 *King.*12.32,33.

From these, and such like examples, it follows, that when God sanctified the seventh day, he commanded *Adam* and *Eve* to sanctifie the seventh day in the use of such Ordinances as he was pleased to blesse the seventh day withall; Jesus Christ did not leave the sanctifying of the seventh day to *Adams* discretion in an arbitrary way how much time he would set apart for Gods service, but by sanctifying the seventh day God commanded *Adam* to set apart the whole day for his service in such publick and private duties he had blessed the Sabbath withall.

When God sanctified the seventh day, he did thereby command *Adam* to prepare himself for the better sanctifying of the seventh day. Joel 2.15.

2 The word Sanctified implies another command to *Adam*, namely to prepare himself to the sanctification of the Sabbath; First, By an outward; And secondly, By an inward preparation: *Sanctifie a Fast, call a solemn Assembly*, Joel 1.14. that is to say, Prepare your selves to meet me in a day of publick Fasting, as it is explained in *Joel*, 2.15. *Blow the Trumpet in Zion, Sanctifie a Fast, Call a solemn Assembly*; that is to say, Warn the people by a Trumpet to prepare themselves to sanctifie a Fast, *Joels* three terms in vers.5. are all *Synonima*, and do all imply that Gods people must prepare themselves for a day of Fasting; First, Outwardly, by sanctifying, or washing their bodies and garments; And secondly, Inwardly, by true humiliation of soul; and in this sense also God commanded *Joshua* to sanctifie the people against they came into his presence on the morrow, *Jos.* 7.13. Now all that *Joshua* did, to sanctifie the people, was no more but to warn them by a Proclamation through the Camp (which usually was attended with the sound of a Trumpet) saying, *Sanctifie your selves*, it is as much as if he had said, God hath commanded you to sanctifie your selves; First, Outwardly, by washing; And secondly, by inward repentance, against you come into his presence on the morrow.

So when God commanded *Moses* to sanctifie the people to hear the Law delivered at Mount *Sinai*, *Moses* did no otherwise sanctifie them but by commanding the people to prepare themselves in a sanctified manner, First, By inward fear and reverence; And secondly, by outward washing, and by abstinence from their

wives two dayes together, for their more reverent attention of Gods Law, *Exod.*19.10. *Jos.*3.5. *Exod.*3.5. 1 *Sam.*16.5. *Num.*11.18. So in like sort, when God said, Sanctifie War, it is a command to prepare for War, *Jer.*6.4. *Jer.*51.28.

Exod. 19.10. Jer. 6 4.

From these, and such like instances, it follows, That when God sanctified the first seventh day, he commanded *Adam* and *Eve* (for the more solemnity) to prepare themselves for the sanctifying of the seventh day; God having made a promise to them in the end of the sixth day, that the Seed of the Woman should break the head of the Serpent, he sanctified the next day for a Sabbath of rest, because he had blessed it with Ordinances, and thereby he did command *Adam* and *Eve* to prepare themselves against they came into his holy presence on the morrow, for sin had defiled them, and therefore they needed to prepare themselves, not onely by outward washing, but also inwardly by true repentance, *Act.*22.16. 1 *Pet.*3.15. *Es.*29.23. or else instead of receiving good by that blessing wherewith God had blessed the seventh day, they might expect a curse, at least an outward curse upon their bodies, as it fell out upon *Aarons* Sons, when they did not sanctifie the Lord in his worship according to his command, the Lord struck them with present death, saying, *I will be sanctified in all that come neer me*, Lev.10.3. and when some of *Ephraim* and *Manasses* did come to the sanctified Passeover in the dayes of *Hezekiah*, God was displeased with them, because they had not prepared themselves thereto according to the sanctified, or commanded preparation of the Sanctuary; but *Hezekiah* prayed for them, and the Lord heard him, and healed the people, 2 *Chr.*30,18,19,20.

2 I will speak a little more of the word *Sanctified*, as it implies a command to fallen man to prepare himself to sanctify the seventh day, for all sanctified things must be remembred by way of preparation before hand, that so they may be done in due time and order, or else God that is jealous of his sanctified things, will be displeased.

And therefore one Reason why the word *Remember* was after added to the fourth Commandement was (not to adde a new sense to that Command more than it had to *Adam* under the word *Sanctified*) but to increase the charge of preparation, with more vehemency, which at the first was couched under the word

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Sanctified; for now the people of God had forgotten the charge that was contained in the word *Sanctified*; and therefore when Jesus Christ did give the fourth Commandement at Mount *Sinai* by the Ministery of *Moses*, he added the word *Remember*, saying, *Remember the Sabbath day to sanctifie it*, Exod. 20.8. for about three weeks before this (as the time may be calculated by comparing *Exod.* 16.1. with *Exod.* 19.1.) Christ Jesus (by *Moses*) had said thus to the people, *To morrow is the Rest of the Holy Sabbath unto the Lord*, Exod. 16.23. Christ Jesus did not now speak these words to them by way of a first Institution of the Sabbath, but by way of admonition to prepare themselves to observe it as a holy or sanctified day already commanded; for how else did the seventh day come to be now called the Holy Sabbath, but by a former command? for every holy thing is first commanded of God; and therefore that they might the better remember the holy Sabbath to sanctifie it, Christ Jesus restrained the falling of Manna, so that there was no Manna rained upon that day, as there was upon all the other six dayes; by which wonder God did charge the people to remember the Sabbath day, and to prepare themselves for it by preparing the food of the Sabbath on the sixth day; and yet for all this, it came to passe, that there went out some of the people to gather (Manna) and they found none; thereupon the Lord Jesus said thus unto *Moses*, *How long refuse you to keep my Commandements, and my Laws*, Exod. 16.27,28. Hence it is evident, that Jesus Christ had made a Law for the keeping of the Sabbath, before he gave the fourth Commandment at Mount *Sinai*, and no other time for that Command can be found in all the Scripture, but *Gen.* 2.3. and there it is couched under the word *Sanctified*, therefore when God did sanctifie the first seventh day, he did under that word, not onely command *Adam* to sanctifie the seventh day, but under that word he did also command him to prepare himself to sanctifie it, for that word contains as much, as if he had said to *Adam*, Remember to sanctifie it by the practise of such publick and private Ordinances, as I have blessed the seventh day withall, for thy good, and prepare thy self thereto with all carefulnesse.

Exod. 20.8.

Exod. 16.23.

Exod. 16.27, 28.

From all these considerations it is evident, that Jesus Christ hath ever been uniform in his command touching the sanctified use of the seventh day, even from the very first institution of it, in *Gen.* 2.3. untill he had finished the typical rest of it by his

Death and Resurrection, and the *Hebrew* Doctors agree thus far, for they say, *That all the Fathers observed the Sabbath before* Moses *time.* See *Rambam* in *Gen.*26. *fol.* 46. and *Aben Ezra* in *Exod.*20.

Conclusion.

The word *Sanctified* in *Gen.*2.3. implies, 1 A Command to sanctifie the seventh day, in the practice of such Ordinances both publick and private, as it pleased Jesus Christ to blesse the seventh day withall.

2 It implies a Command to prepare themselves for Gods presence, and so it contains as much as the preface to the fourth Command doth, *Remember the seventh day to sanctifie it*, for all sanctified things must be remembred by way of preparation, or else God that is jealous of his sanctified time, will destroy such as come unpreparedly into his holy presence.

CHAP. XI.

Shewing how God sanctified the outward Rest of the seventh Day to be a typical sign, both of his own Rest, and of mans Rest in the Seed of the Woman for the breaking of the Devils Head-plot for mans Redemption.

GOd did not sanctifie the outward rest of the seventh day as a typical sign of his Resting from the labour of his visible Creation, as I have elsewhere noted.

But God Rested the seventh day, and sanctified that day of Rest, because his soul did now rest upon the Rock Christ, who had undertaken mans Re-creation, and the government of the whole Creation in opposition to Sathans Head-plot, then Gods Soul rested on the seventh day, and was refreshed: If God had rested on the seventh day whiles *Adam* stood in a mutable condition, his rest had been but an imperfect and uncertain rest, because of *Adams* speedy fall, God did not therefore rest, nor sanctifie that rest as a typical sign of his rest, and of mans rest in the Seed of

of the Woman, till after *Adams* Fall and Re-creation, as I have noted formerly.

And it is evident, that God did not ordain the holy Rest of the seventh day, nor any other thing to be a sanctified sign of his grace in Christ, as long as any of those things did lack any thing to the perfection thereof. As for example.

1 When God sanctified the Tabernacle as a type of the humane nature of Christ, he did not sanctifie it, that is to say, he did not command it to be sanctified as long as it lacked any thing to the perfection thereof, but as soon as it had its perfection of being finished and reared up, he sanctified it, *Num.* 7.1.

2 They did not sanctifie the Altar untill it was finished and made perfect, neither might they offer any offering upon the Altar after it was made, untill it was sanctified by the holy anointing oyl, &c.

3 God did not sanctifie *Aaron* and his Sons, as a type of the Priestly Person of Christ, untill they had compleatly fulfilled all the typical Ceremonies that did appertain to their Priestly Office, *Ex.*28.3.41.*Ex.*29.1.9.*Lev.*8.10.

4 God did not sanctifie the first-born of *Israel* to his service, untill he had perfectly redeemed them from the destruction that fell upon all the First-born of Egypt, *Num.*8.17. but then after they were perfectly delivered, he commanded *Moses* to speak to all *Israel* to sanctifie them to the Lord, *Exod.*13.2. namely, after a new Moon had gone over them, for untill a new Moon had gone over them, they lacked of the time that God had appointed for their redemption, and then their price was given to the Lord, *Lev.*27.6.

5 God did not command the Holy City to be sanctified untill the wall was finished, and the doors thereof set up, but as soon as all this was finished, and perfected, then it was sanctified, and the Dedication thereof kept with great joy, *Neh.*3.1. with *Neh.*12.27.&c.

Now from these, and such like Instances, It follows, that God, could not be said to sanctifie the outward rest of the seventh day to be a typical sign of his Rest, and of mans Rest in the Mediator, as long as *Adam* stood in a mutable, or unconfirmed condition: But as soon as God had perfected his Creation by a Re-creation, and had established the Government of all upon

upon the Rock Christ, whose work is perfect, then God blessed and sanctified the seventh-day, because in it he had rested from all his Work which God had created and made.

But I shall yet a little further endeavour to make this point more evident, namely, that the sanctified rest of the seventh day was ordained to be as a sanctified sign of fallen mans resting on the promised seed by faith, for the breaking of the Devils Head-plot for Mans redemption, and so consequently as a sign of mans eternal rest in Heaven hereafter.

Exod. 31. 13 17 Heb. 4. 3, 9, 10

Reas. 1. Because the Sabbath (in respect of the strict rest of it) is called a sign of the everlasting Covenant, *Exod.* 31. 13. 17. *Heb.* 4. 3, 9, 10. now there is no everlasting Covenant but that which is made in the Bloud of Christ, and this Covenant of bringing man to Life thereby, is the only sure thing to rest upon, but this Covenant was not made with Man in innocency, but after his Fall, therefore the Sabbath was not ordained to be a sign of this everlasting Covenant, till after *Adam* fell, and therefore *Adam* fell before the seventh day.

Reas. 2. Because God ordained sundry other things to be sanctified types and signs of mans resting on Christ by faith, as *Synonima* to the rest of the seventh day, as any that have their understandings wel exercised in the Scriptures may easily discern.

1 Consider this, that God sanctified the outward rest of all the Festival Sabbaths, as the type of our resting on the Seed of the Woman by faith, for the breaking of the Devils head-plot; and this is evident by *Moses* description of them in *Levit.* 23. there he reckons up eight several Festival Sabbaths in order, but hee puts the seventh day first, because it is the chiefest of them all, for it is the ground and foundation of all the rest; and it is to be specially noted, that *Moses* doth call the seventh day a Festival Sabbath, *ver.* 2. as well as all the rest, and yet it was no Feasting Sabbath in respect of Belly-cheer, as the rest were, except in a Spiritual sense, and in that sense the Holy Rest of them all did typifie the same spiritual resting on the seed of the Woman, and the same spiritual feasting on the propitiatory Sacrifice of Christ for Mans redemption, which was typified by their feasting on their Peace-offerings on their Festival Sabbaths, and so the day of Attonement though it were a day of strict fasting, yet it was a day of Spiritual feasting, and resting on the promised Seed, as the seventh day was.

2 The

2 The sanctified rest of the seventh day did typifie the same things that *Joshuahs* rest did, for in six years War he conquered the *Canaanites*, and in the seventh year the Land rested. The Apostle doth make this rest, and the rest of the seventh day to bee both alike, *Heb.*4. for he doth first make them to typifie our Spiritual rest on Christ by faith, and secondly to typifie our eternal rest in Heaven at last, *Heb.* 4. 3. 9, 10. Heb.4.3,9,10

3 The Sabbatical years of rest in *Lev.* 25. and the Sabbatical Jubile of rest (which is also called a great Sabbath, in *Levit.* 25. 4.) did alike typifie our resting on Christ by faith, for our full deliverance from the servitude of Satan; just answerable to the typical rest of the seventh day, and in that respect *Moses* doth compare the typical rest of them all together, in *Exod.* 23. 10, 11, 12. Exod. 23. 10, 11, 12.

None can be ignorant of the manifold great troubles that did often fall out upon Gods people in the Land of *Canaan*, soon after the rest which it had in *Joshuahs* seventh year; but yet notwithstanding so sweet was that rest which *Joshua* obtained for them after six years War, that God was pleased to make that year of rest to begin the Chronologie of all their *Sabbatical* years of rest from thence, till all ended in the Death and Sacrifice of Christ, who is the true rest of all beleeving sinners; and by allusion to this typical rest, our Saviour doth invite all poor and heavie laden sinners to come unto him, and they shall find rest to their souls, *Matth.* 11. 29. *Es.* 11. 10. *Eze.* 34. 15, 25, 27, 28. *Jer.* 33. 15, 16. *Jer.* 30. 10. Mat. 11. 29

And our Saviour in *Luke* 4. 19. doth expound the true nature of that spiritual rest that was typified by the Sabbatical rest of the Jubile, Luk. 4, 18, 19

1 By calling it the acceptable year of the Lord; and

2 By telling us in vers. 18. that God had annoynted him to preach the Gospel to the poor, to heal the Broken-hearted, to preach deliverance to the Captives, and recovering of Sight to the Blind, and that he should set at liberty them that are bruised; this opens the sweet rest and refreshing of Soul, that every poor humbled sinner doth finde by the seed of the Woman in breaking the Devils Head-plot for their deliverance, help, and healing.

And this famous deliverance by the seed of the Woman was

accomplished by his propitiatory sacrifice in a Sabbatical year of Jubilee, namely in the twenty eighth Jubilee, as may be seen in *Broughtons* Consent.

4 The redemption of *Israel* out of *Ægypt* (by the Typical sign of the Bloud of the Paschal Lamb) is laid down as the main reason why God did sanctifie the rest of the seventh day, in *Deut.* 5. 14, 15. and that shews, that not the Visible, but the Spiritual Creation was the true ground and reason why God blessed and sanctified the first seventh day. Hence it follows from the Premises, that the Holy Rest of the seventh day was a typical sign of our resting on Christ by faith for our redemption from Satans Head-plot.

Deut. 5. 14, 15

Exod. 20. 11

Object. *Why doth God in* Exod. 20. 11, *command man to rest on the Sabbath Day from all his Works, because he rested on the seventh day from Creating, the Heavens and the Earth, and all things therein, visible and invisible,* Col. 1. 16. *seeing in* Deut. 5. 15. *he gives another differing reason, as the only ground of commanding man to rest on the Sabbath Day, because Jehovah thy God brought thee out of Ægypt by a strong hand, namely by killing all their first born, but delivering the first born of* Israel *by the bloud of the Lamb sprinkled on their door posts, as a sign of their redemption? &c.*

Deut. 5. 15

Answ. I answer, that the true ground and reason of Gods rest, and of his commanding man to rest, in both places is alike, there is no difference at all if the true sense of both places bee rightly understood; for God rested not from the works of Creation untill he had made the Heavens and the Earth, and all things therein, as Christ doth testifie, *Exod.* 20. 11. now if all things in Heaven and Earth were made in six days, then were the Souls of *Adam* and *Eve* Re-created in the said six days, as a true part of that sort of Creature which appertains to the spiritual Heavens, and to the spiritual Earth, and to the Church triumphant in Heaven hereafter, and therefore seeing God made all things both in Heaven and Earth in six days, he rested not on the seventh day till he had perfected Mans Creation by a Re-creation procured by the redemption of the promised Seed, which doubtlesse was the finishing work of Gods Creation on the sixth day; so then, our redemption from Satans Head-plot was the last finishing act of the whole Creation, and therefore it was the only true reason of Gods rest on the first Sabbath Day, and of his com-

Our Redemption from Satans Head-plot was the last finishing act of the whole Creation, therefore it must needs be the only true reason of Gods rest, and of his commanding man to rest on the first seventh day.

command, why man should keep a holy rest on that day, as it is also typified by the Redemption from *Ægypt*, as in *Deut.* 5. 15.

Hence it follows by necessary consequence, that God ordained the sanctified rest of the seventh day to be a typicall sign unto fallen Man of his resting upon Christ by faith, to break the Devils Head-plot, for his Redemption, by his propitiatory sacrifice in the fulnesse of time, and then upon the performance thereof the typical use of the rest of the seventh day must cease, and yet such a way must be found out by the Wisdom of God, as that the seventh part of time according to the account of the days of the Week must not cease, but it must still be preserved for the exercise of Gods publick Worship: for seeing it hath pleased God to continue his plain and manifest Worship still to the end of the world, it hath pleased him also to continue the seventh day for the exercise of his publick Worship to the end of the world; and no other way can be found out to accomplish both these, namely the ceasing of the seventh day as it was a typicall sign, and the continuance of the seventh day without any intermission, as it is the sanctified time of Gods publick Worship, but by changing the seventh day into the first day of the Week, as I shall hereafter shew more at large God willing.

And this answer to the abovesaid Objection is the rather to be credited, because the Redemption from *Ægypt* by the typical blood of the Lamb, is alleged by Christ as the general reason to inforce his people to the observation of all the Commandements, for the Angel of the Covenant saith thus in *Exod.* 20. 2. *I am the Lord thy God, that brought thee out of the Land of Ægypt* (namely by the typical blood of the Paschal Lamb) therefore remember the Sabbath Day to sanctifie it; and so it must be applied as a reason to observe all the other Commandements; and this sense is yet further inforced, because all the precepts of the Law were sprinkled with the typical blood of Christs sacrifice of Attonement, *Exod.* 24. 8. which doth plainly tell us, that he by his sacrifice of Attonement hath procured his Fathers attonement for all our sins, against all his holy Law.

Exod. 20. 2. Deut. 5. 14, 15

Exod. 24. 8.

5 God doth account the violation of the Holy Rest of the seventh day by any mans work to be an exceeding great prophaneness in every place of their abode, for whiles his people were in their travels in the Wilderness, he did as deeply blame them

for polluting the typical rest of the seventh day, as he did after they were in a setled resting place in *Canaan*, Eze. 20. 13.

Esau was branded with the title of Prophaneness, for contemning his Birth-right in the Land of *Canaan*, because it was a type of the holy militant Church here on earth, and of the holy triumphant Church in Heaven; and the *Jews* were no lesse guilty of prophaneneſſe, for despising the Typical rest on the seventh day, by doing their own works therein, for by doing their own works they committed a double sin on that day; First, They prophaned it as it was a sanctified sign; and, Secondly, They abused it as it was the sanctified time of Gods Worship, and therefore for this double sin God provided as it were a double death, namely, 1. Stoning to death, *Exod.* 31. 14, 15. (for he that gathered sticks upon the Sabbath Day was stoned to death, *Num.* 15.) and 2. After they were stoned to death, their dead Carcas was hanged upon a Tree, for their deeper punishment, and for the greater detestation of their sin, as I have shewed elsewhere from the instance of the rebellious Son in *Deut.* 21.

Exod. 31. 14, 15.

Yea, God was so jealous for the holy rest of his Sabbath, that he would not permit them to do any work at all about the promoting of the work of the Tabernacle, though he had commanded that work to be done with all diligence, *Exod.* 31. 13. as the place of his holy presence and residence among his people, *Exod.* 25. 8, 22. yet notwithstanding all this, they might not do any work (to further the building of it) upon the Sabbath Day, and the reason is added, because *I* (saith the Lord) *have ordained it to be a sign between me and you, that you may know that I am the Lord that do sanctifie you*; that is to say, I am the Lord that do command you to sanctifie the Sabbath Day (as a sign of resting on Christ) for when God doth sanctifie any thing for mans use, hee doth thereby impose a command upon man to sanctifie that thing, or to use it as a sanctified thing, as I have erewhile noted in the beginning of this Chapter, and therefore in this respect the Lord doth in *Exod.* 31. again and again inforce the observation of the Sabbath Day; First, By a fresh charge, *Yee shall keep the Sabbath*; and Secondly, by a fresh reason, *It is holinesse to you*; namely, it is a sign of Sanctification to you, *ver.* 14. yea it is Holinesse to Jehovah, *ver.* 15. and therefore in *Exod.* 16. 23. it is called the rest of Holinesse to Jehovah, or an exact holy rest to Jehovah; and in

Exod. 31. 13

Exod.

Exod. 31.17. It is called a sign of the Everlasting Covenant between Jehovah, and the Sons of *Israel*, because Jehovah rested on the seventh day, and was refreshed. Exod. 31.17

Conclusion.

It follows from all the Premises, that God sanctified the rest of the seventh day, not onely as the sanctified time of Gods worship, both in publick, and in private, but also as a sanctified sign of Gods resting, and of mans resting on the Seed of the Woman for the breaking of the Devils Head-plot by his propitiatory Sacrifice of Attonement, which he should accomplish at the very same time when the Devill by his instruments should peirce him in the foot-soals; and therefore as soon as the Seed of the Woman had finished that sacrifice, the Holy-rest of the seventh day ceased (as well as all the other types of *Moses* Law, 2 *Cor.* 3.7.) namely, so far forth as it was a typical sign of the said resting on the Seed of the Woman: But yet still, as the seventh day was the sanctified time of Gods worship, so it must still continue for the exercise of those Spiritual Ordinances, wherewith God hath blessed the seventh day for the use of all Nations to the end of the world, and because there must not be any intermission of the seventh part of time according to the dayes of the week, therefore the seventh day could not be changed to any other day than the first day of the week wherein the Seed of the Woman arose from the dead as an absolute Lord and Conqueror of Sathans Head-plot.]

CHAP. XII.

Shewing how God did make the first seventh day famous, by honouring the number Seven ever after with famous respects.

1 GOD hath made the first seventh day famous in three regards.

1 Because God did blesse it with many Spiritual Ordinances, above all the other six dayes, for mans best good.

2 Because God did sanctifie it as so much time for the solemnity of his publick worship for ever.

3 Because God did ordain it as a sanctified type, or sign of fallen mans resting on the Seed of the Woman for the breaking of the Devils Head-plot.

II. God doth often use the number seven in an honourable memorial of the first famous seventh day.

1 God hath contrived many of the Typical Ceremonies of our Redemption to be numbred by seven, in an honourable respect to the first famous seventh day.

2 He hath marked out many holy men of speciall note by the number seven, in an honourable remembrance of the first famous seventh day.

3 He hath framed many parts of the Scripture Chronologie to the number seven, in an honourable remembrance of the first famous seventh day.

1 The typical Ceremonies of our Redemption are often numbred by Seven in an honourable memorial of the first famous seventh day.

1 I will begin to open the first, touching the Typical Ceremonies of our Redemption.

Seven dayes were appointed for the consecration of the Priests into their Priestly office, *Exod.*29.30. in all which seven dayes they must abide at the door of the Tabernacle night and day, to keep the watches of the Lord, that no defilement might befall them, or the Sanctuary, *Lev.*8.33,35.

Lev.8.33.35. Lev.29.30.

And the chief reason why their Consecration must last seven dayes, was because the Sabbath (which was ordained as a typical sign of our sanctification by Christ) *might passe over them in that space*; and therefore the *Hebrew Doctors* say of this action, *Great is the Sabbath, for the High Priest entreth not upon his service after he is anointed, untill the Sabbath do passe over him.*

And also from these seven dayes of their Consecration, the *Hebrew Doctors* did gather, That the High Priest must be separated from his house before he might do the service of the day of Attonement seven dayes every yeer. See *Ainsin* the said places.

2 The Altar was seven times sprinkled with oyl when it was consecrated to be a type of the Mediators anointing, *When he should make his soul a sacrifice for our sins*, Lev.8.11.

Lev.8.11.

3 The blood of the Sin-offering, which the High Priest offered must be sprinkled seven times before Jehovah for Attonement, *Lev.* 4.6. And on the day of Attonement he sprinkled the blood

Lev.4.6.

of

of Attonement seven times before the Mercy-seat, *Lev.*16.14. and seven times upon the Altar, *Lev.*16.19. This seven-fold sprinkling of the blood of Attonement did type out the perfect Attonement that the Seed of the Woman should one day make for all the true *Israel* of God by his propitiatory Sacrifice of Attonement, and therefore it was offered but once for all, because it was perfect at once. *Heb.*10.10,12,14. Lev.16.14. Heb.10. 10,12, 14.

4 The number of seven Sacrifices, was often used as a typical number that God did much delight in; no doubt in relation to the first famous seventh day. As for example, When *David* did fetch the Ark of the Covenant of the Lord from the house of *Obed Edom* they offered seven Bullocks, and seven Rams, because the Lord inabled the Levites to bear the Ark, 1 *Chr.*15.26.

And when *Hezekiah* caused the Levites to cleanse the Temple, then he (together with the Princes) brought seven Bullocks, and seven Rams, and seven Lambs, and seven He-goats for a Sin-offering, 2 *Chr.*29.21.

In like manner *Jobs* three friends brought unto *Job* (as the Priest in those dayes) seven Bullocks, and seven Rams for a Burnt-offering, *Job* 42.8. Job 42.8.

And in the *New Jerusalem* the Prince shall offer in the dayes of unleavened bread, seven Bullocks, and seven Rams without blemish, daily at the time of the seven dayes, *Ezek.*45.23.

And *Balaam* in imitation of such customes, and in imitation of the first famous seventh day (which doubtlesse was famous a long time among the Heathens) he caused *Balack* to build seven Altars, and to prepare seven Bullocks, *Num.*23.1.

5 In cleansing of Lepers, the Priest must sprinkle them seven times with water, wherein the blood of the Bird that was slain was mixed, *Lev.*14.7. and seven times with oyl, before the Lord, vers.16.51.

6 *Elisha* the Prophet bad *Naaman* to wash seven times in *Jordan*, and then he should be cleansed of his Leprosie, 1 *King.*5.10,14.

7 God allotted seven dayes for the time of Purification from sundry kinds of uncleaneſſe.

1 The Woman in child-bed must be seven dayes separated from the company of her husband, for a Man-child (just as long as she was separated in the time of her menstruousnesse) and twice seven dayes for a female, *Lev.*12.2. *Lev.*15.19.

2 He

2 He that touched a dead man must be unclean seven dayes before he could be purified.

8 God ordained every seventh yeer to be a Sabbath of Rest in the land of *Canaan*, after that *Joshua* had given the people rest in the seventh year of his reign; and when seven times seven yeers were compleat, then began the Jubilee with the fiftieth yeer, *Lev.*25.4,8.20.

9. The Lord ordained seven sorts of Festivial Sabbaths, besides the seventh day, as they may be counted in *Lev.*23. and the Feast of Unleavened bread, was a Feast of seven dayes; and the seventh month was famous above other months, because it had most Festival Sabbaths in it, and in the seventh month *Solomon* kept the Feast of the Dedication of the Temple seven dayes, and seven dayes, 1 *King.* 8. 2.65. and *Hezekiah* took order, because of the general uncleanneſſe of the Priests, and of the greater number of the people, in the first month, that the Feast of Unleavened bread should be put off unto the fourteenth day of the second month, and then after they had kept the Feast seven dayes, the whole assembly took counsel to keep it other seven dayes not with another Paschal Lamb, but onely with voluntary Peace-offerings; and by this means they kept that Feast of Unleavened-bread seven dayes, and seven dayes, with joy, 2 *Chr.*30.22,23.

2 Chr.30.22, 23.

10 God honoured the seventh day by instructing *Joshua* how to subdue the City *Jericho* by the divine art of Seven, he directed him to compasse about the City seven dayes with the Ark of Gods presence, and seven Priests must go before the Ark, having seven Trumpets made of seven Rams horns; and on the seventh day they must compasse the City seven times; and at the seventh time the seven Priests must blow with their seven Trumpets, and then the wall of the City should fall down flat, Jos.6.4,5.

This divine Miracle by the number seven, was doubtlesse so done, in honor of the first famous seventh day, wherein God rested from all his works, when he had made the Creation perfect and intire, lacking nothing, by the Redemption and Gubernation of the Promised Seed.

11 It is not without a divine Allusion to the seventh day that the Golden Candlestick was framed into seven branches, yea all the particulars of it were so contrived, that when they are exactly counted, they do amount to just six sevens, as the *Hebrew* Doctors

Doctors have caſt them; and they ſay that this number is ſo neceſſary, that if it did but fail in one particular, it failed in all. See *Ainſ.* in *Exod.* 25.31.

And accordingly, if it be but regarded, the ſixth day and the ſeventh day have the moſt famous ſtories belonging unto them that are in all the Bible.

12 The number ſeven is made famous by the Holy Ghoſt in the Myſtical Revelation (which Chriſt commanded the Apoſtle *John* to write for the uſe and benefit of his Redeemed ſervants) to the end of the world.

There the Viſion of the ſeven Golden Caandleſticks repreſented the ſeven Churches of *Aſia*, and to the ſaid ſeven Churches there doth belong ſeven Stars, and ſeven Angels; there are alſo ſeven Angels with ſeven Trumpets, and ſeven Angels with ſeven Incenſe cups of wrath, pouring out ſeven plagues; there are alſo ſeven Thunders uttering ſeven voyces; and a Book with ſeven Seals; there are alſo ſeven Spirits, ſeven Horns, and ſeven Eyes, *Rev.* 5. On the contrary, there is given to the Dragon ſeven Heads, and ſeven Crowns, *Rev.* 12.3. and the ſeven Heads are the ſeven Mountains, *Rev.* 17.9. and there are alſo ſeven Kings, &c. Can all theſe particulars be without any alluſion to the firſt famous ſeventh day? I ſuppoſe that no adviſed Expoſitor dares affirm the contrary.

2 I come now to the ſecond thing to be marked touching the number Seven, namely, that God hath marked out many holy men of ſpecial note by the number ſeven in an honourable remembrance of the firſt famous ſeventh day.

2 Divers holy perſons of rare eminency in Scripture are marked out by the number 7; in an honorable remembrance of the firſt famous ſeventh day

1 *Henoc* is noted by the Holy Ghoſt, to be a Prophet, and to be the ſeventh from *Adam*, *Jude* v. 14. He was rare in the faith of Chriſt, *Heb.* 11.5. and he was by the mighty power of God taken away from the wicked Apoſtate world (becauſe they were not worthy of him) when he was Three hundred ſixty five yeers old, *Gen.* 5.23. juſt anſwerable to the dayes of the yeer (according to the courſe of the Sun) and as he was the ſeventh Patriarch, ſo when he was taken away, there remained ſeven Patriarchs alive as witneſſes of his Tranſlation: And by his name it is evident that his Father did at his Birth dedicate him to God, in oppoſition to thoſe Apoſtate times; for the impiety of thoſe dayes is noted out to our hand by the Prophecie of *Enoch* in *Jude* v. 14, 15. Be-

Jude 14, 15 *Behold* (saith he) *the Lord cometh with thousands of his Saints, to give judgement upon all men, and to rebuke all the ungodly among them of all their wicked deeds which they have impiously committed, and of all their wicked speakings which wicked sinners have spoken against him.* The horrible impiety of those days is also noted out unto us by the wicGen. 4. 23, 24 ked tyrannical speeches of *Lamech* and *Cain* in *Gen.* 4. 23, 24. and
Job 22. 15 their impiety and wicked speakings is also noted out unto us by
2 Pet. 2. 5 *Job* 22. 15. and by *Peter*, for he calls them the world of the ungodly, 2 *Pet.* 2. 5.

Obj. *Here it may be demanded, how it can be proved that* Enoch *did Prophesy, that the wicked world should be drowned by a deluge?*

Ans. Jude saith, that *Enoch* did Prophesy, saying, *Behold, the Lord cometh with thousands of his Saints, to give judgement upon all men*; and what other Judgement did come in general upon all men, but the floud?

Secondly, His Prophecy that God would destroy the wicked World by a Floud, is briefly, and yet plainly enough declared in the name which he gave to his Son at his birth, for he called him, *Meth-u-shelach*, which in English sounds thus; *Meth* hee dyeth (or when this Childe dyeth) [*u*] then, *Shelah* he sendeth, or, God sendeth; and what else did God send but the Judgement threatned upon all men in general (as I noted above) and what judgement was that, but the floud?

This famous Prophet is called the seventh from *Adam*, doubtlesse in an Honourable remembrance of the first famous seventh
Gen. 5. 24 day; *Moses* saith, *He walked with God*, *Gen.* 5. 24. but the Apostle
Heb. 11. 5 doth thus expound it, *He pleased God*, Heb. 11. 5, 6. for when hee offered sacrifice he looked to Christ the true Sacrifice which only pleaseth God, *Mat.* 3. 17. and in the course of his life he walked in obedience to Gods will.

Secondly, *Eber* was the seventh from *Enoch*, he was another rare man for grace and godlinesse, for he kept the faith at the building of the Tower of *Babel*, when all the other Families of *Noah* did Apostatise, therefore God hath honoured his memorial in a double respect.

1 In communicating unto him the spirit of Prophecy as well as he had done to *Enoch*, as we may gather by the name which he gave his Son at the building of *Babel*, for it is said, that hee called his Son *Peleg*, and the reason is added, because in his days the earth

earth was divided, *Gen.* 10. 25. Now he that could give his Son such a name as to declare such an event, must needs be a Prophet; and by this wee may certainly know that he preached to the builders of *Babel*, that though they had high imaginations to build a Tower whose top might reach unto Heaven, that they might in a near distance worship the Sun, Moon, and Starres, thinking thereby to get themselves another *Sem*, or name, for now they had rejected *Sems* Tents, and had removed themselves (from *Canaan* where *Sem* and *Eber* lived) into *Babylon*, in despite of *Sem*, who had the promise of the blessed Seed to come from his loyns; therefore the Prophet *Eber* did tell them, that for that impiety and Apostacy God would confound their Language, and scatter them upon the face of the earth, and in memory of that Prophecie he called his Son *Peleg*, and truly hee must needs be a rare Sabbath-keeper, that kept the faith when all the rest of *Noahs* family fell away. Gen. 10. 25

2 God hath honoured *Ebers* memorial in another respect, namely in that all the Nations of the *Jews* are called *Ebrews* after his name, *Gen.* 14. 13. *Gen.* 39. 14, 17. and it seems to mee that his constant abode was in the Land of *Canaan*, because the Land of *Canaan* is called the Land of the *Ebrews* long before the *Jews* came out of *Ægypt* to dwell there, *Gen.* 40. 15. And secondly, because his great Grand-father *Sem* (who was the King of *Salem* in the Land of *Canaan*) is called the Father of all the Sons of *Eber*, Gen. 10. 21. *Sem* was the Father of many other Families besides *Ebers*, but for some special reason (namely, of their Co-habitation) *Ebers* Sons are called *Sems* Sons, for *Sem* is called the father of them; which I conceive is to note out unto us that *Eber* was a close cohabiter and familiar with *Sem* in the faith of Christ, when all the other Families did Apostatise, and depart from them to *Babylon* to worship new gods. Gen. 10. 21

Master *Broughton* saith, That the *Hebrew* Tongue remained only in the faithful of *Ebers* House after the building of *Babel*, and in them is continued the name of *Ebrews*, as perpetually opposite to the builders of *Babel*, to whom *Eber* preached, that their tongues should be divided, *Prin. Posit. p.* 3.

3 *Isaac* was the seventh from *Eber*; his faith is famous, in his ready obedience to be sacrificed, for he was at that time in the prime of his strength, because he carried all the Wood for the

Gen. 22. 6. Burnt-offering up the Hil, *Gen.* 22. 6. and therefore he might wel be about thirty three years of age when he went with his Father *Abraham* up to the Mount of *Moriah* to be sacrifised, and therefore also he was able by strength of Nature, if he had been unwilling to be bound, to have withstood his aged Father, who was now one hundred and thirty three years old, and therefore he was in the declining of his Natural strength; and he might the more easily have withstood his aged Father, because they two were alone, and none there to help *Abraham*.

And now seeing *Abrahams* faith is recorded to be famous, in that he did so readily obey Gods command, not sparing to sacrifise his only Son at his command, *Isaacks* faith is therewithall recorded to be no lesse famous, in that he was so cheerfully willing to be bound, and to be sacrifised; they both knew that

Heb. 11. 19 God was able to raise him up again from the dead, *Heb.* 11. 19. and thus God made his obedience to be a sweet typical resemblance, not only of the free and voluntary, but also of the actual obedience of Jesus Christ, to make his Soul a sacrifice for our

Es. 53. 10 sins, *Es.* 53. 10.

4 *Moses* was the seventh from *Abraham*, by no lesse rare Providence of God than *Enoch* was the seventh from *Adam*.

5 *Joshua* was the seventh from his Grand-father *Ephraim*, and *David* was the seventh son of *Jesse*.

6 *Judah* was the seventh Patriarch, as the *Hebrew* Doctors do in this order count him.

First, *Abraham*; second, *Isaac*; third, *Jacob*; fourth, *Ruben*; fifth, *Simeon*; sixth, *Levie*; seventh, *Judah*; and in this respect the *Hebrew* Doctors do compare him to the first seventh day.

Secondly, In another respect they do compare him to the fourth Commandement, namely, as he was the fourth Son of *Israel*, and so both these ways they do make his memorial Honourable by their allusion to the first famous seventh day. See *Ainsf.* in *Gen.* 49. 12.

7 *Bezaliel* the Master-work-man of the Lords Tabernacle was the seventh from *Judah*, as it is evident by his Genealogie in 2 *Chro.* 2. 5, 9, 18, 19, 20.

In all these holy Persons the providence of God ought to be sweetly considered; for it doth manifestly call to our remembrance the famousnesse of the first seventh day, by his disposing of great

great matters, and gracious, most often by sevens.

3 God hath framed many parts and parcels of the Scripture Chronologie to the number seven, doubtlesse in an Honourable remembrance of the first famous seventh day.

3 There are several parcels of the Scripture Chronologie that are framed to the number seven, in an Honourable remembrance of the first famous seventh day. Levit. 25 4

1 When Gods people neglected the holy Sabbath, and prophaned the holy Rest of it, then God did threaten to punish them with Sabbatical years of punishment, as in the Captivity of *Babylon* with ten times seven years Captivity, that the Land might rest and enjoy her Sabbaths all the time it lay desolate, 2 *Chron.* 36. with *Ier.* 25. & *Levit.* 26. and is it not a manifest allusion to the first famous seventh day, in that God doth call sevens of years Sabbaths of years, *Levit.* 25. 4. and threaten them with Sabbatical years of punishment, for prophaning the rest of the holy Sabbath?

2 At the just end of these seventy years *Daniel* hath annexed a Sabbatical Chronicle, which doth notably lead on, not only the Sabbatical years of rest, but even the weekly Sabbaths also unto the death and burial of Christ, *Dan.* 9. 24. for,

1 Christ dyed for our Redemption, and rose again for our Justification in a Sabbatical Jubilee, even in the twenty eighth Jubilee, and from the liberties of the Jubilee the ancient *Hebrew* Doctors did fore-see, and know, and say, *That the Divine Majesty will be to Israel in a Iubilee, Freedome, Redemption, and Finisher of Sabbaths.* See *H. Bro.* in *Sinai Sight*, 2560. and in *Req. of Consent*, p. 13.

2 *Daniel* by his Sabbatical Chronicle doth also lead on the weekly Sabbaths to the death and burial of Christ; for First, Christ dyed on the first day of the feast of unleavened Bread, which *John* calls a High Sabbath, *Ioh.* 19. 31. and Secondly, on the next day, which was the weekly Sabbath, or seventh day, his Body rested all that day in his Grave, and his Soul in Heaven, for as soon as he had finished the Work that God gave him to do, hee rested from all his Works on the seventh day, as God did from his own on the first seventh day. Heb. 4. 10

3 He rose again from the dead on the third day, for Christ did fore-tel this to his Disciples, that on the third day hee should be perfected, *Luke* 13. 32. for as soon as he had performed his propitiatory Sacrifice, or his sacrifice of Attonement, by which the Devils Head-plot was broken, he was declared by his Resur- Luke 13. 32 Mat. 12. 40

Resurrection to have made a perfect Conquest over Satan, and a perfect Attonement with God his Father for mans Redemption; and this day of his Resurrection was the first day of the week by *Paul*, but *John* calls it, the Lords Day, because in it Christ rose from the Dead, as an absolute Lord and Conqueror of Satans Head-plot; and therefore now seeing his Death was declared to be a perfect sacrifice of Attonement, God made him both Lord and Christ, and thereupon Christ hath ordained that day to bee the day of his publick Worship in the place of the seventh day, to the end of the world.

Thus have I declared the first seventh day to be made famous and honourable by three several sorts of instances that have relation to Gods resting, and to Mans resting on the seventh day, in relation to the work of our Redemption by the promised Seed.

CHAP. XIII.

Proving, That though Christ hath abolished the seventh day by his death, yet that he hath not left the day of his publick Worship Arbitrary to particular Churches, to appoint what day they please in the place of the seventh day, as some unadvised Protestants do affirm.

I Have already shewed you, that God blessed the seventh day and sanctified it, because that in it he rested from all his works that belonged either to the heavenly or the earthly Host, and that his finishing Act lay in this, namely, in ordaining the Seed of the Woman to break the Devils Head-plot, and when that Head-plot was broken then God rested, and was refreshed, and then also he sanctified the outward rest of the seventh day, to be a sign both of Gods rest, and of Mans rest on the Seed of the Woman; as soon therefore as the Seed of the Woman had broken the Devils Head-plot, by his propitiatory sacrifice of Attonement, the holy rest of the seventh day must cease, as it was a type or sign of that which is now performed.

But

But yet withall I pray remember what I have said upon the word *Sanctified*, namely, that thereby God commanded fallen Man to set apart the seventh day for a double use; 1. As the sanctified time of that Worship wherewith he had blessed the seventh day; and, 2. As a sanctified sign; in this last respect the seventh day is abolished by the death of Christ; but in the first respect, namely as it was set apart for so much time to be imployed in the exercise of such Ordinances both publick and private, as God had blessed the seventh day withall, so it must continue, namely, the seventh part of time according to the days of the Week, in a constant succession to the first seventh day to the end of the world.

And indeed the seventh part of time cannot bee translated to any other day of the Week, but to the next day after the seventh day; for if it had been translated to any other day, God should have been a loser of his seventh part of sanctified time, there would have been a *vacuum* in the revolution of the seventh part of time, at least in the first translation of it to any other day but the first day of the Week, and so the roundnesse of the seventh part of time would have been spoiled, which must not be admitted; for as God did not allow lesse than six parts of the Week for Mans civil imployments, so neither will he have lesse time for his publick worship than he appointed at first.

Therefore it would have been a great dishonour to Christ, who is made of God to be both the Lord of his Church, and the Lord of the Sabbath, if he had left the day of his publick Worship arbitrary to each particular Church, to transferre it to what day they pleased; A man may with as good reason affirm, That Christ hath left the outward Form of his publick Worship arbitrary to each particular Church, as affirm, That he hath left the day of his publick Worship arbitrary; there is as much reason for the one as for the other; for Jesus Christ by his death hath made as much alteration in the second Commandement, in respect of his outward Worship, as in the fourth Commandement, in respect of the change of the day.

Secondly, the very order of the Ten Commandements doth plainly tell us, that all Gods publick Worship (which is fully comprehended in the second Commandement) must have a publick day appointed by God himself, for the constant exercise of his said publick Worship; and consequently it follows, that as soon

soon as Christ had abolished the seventh day by his death, he being the Lord of his Church, and the Lord of the Sabbath, must establish another certain day in the place of the seventh day to the end of the world, without any intermission or losse of time.

The order of the four Commandements of the first Table, lyes thus.

1 The first Commandement doth injoyn us to worship the true God alone, in Unity and Trinity, with the whole inward man.

2 The second Commandement doth injoyn us to worship the true God with all such outward worship as he had commanded at that present, or should command afterwards.

3 The third Commandement doth injoyn us to worship God in a holy manner, both publickly and privately, and with outward reverence, as well as inward.

4 The fourth Commandement doth injoyn us to observe the seventh day, not onely as a sanctified sign, but also as the sanctified time of that worship wherewith God had blessed the seventh day; as soon therefore as Christ the Seed of the Woman had accomplished that work of breaking the Devills Head-plot, by his Propitiatory Sacrifice, the seventh day, in regard it was a sanctified sign, must cease; but as it was the sanctified time of Gods publick worship, so it must not cease, but it must still be continued, or else Gods publick worship must suffer losse and confusion, no other way can be found out, by which the constant solemnity of Gods established worship may be continued, but by translating the seventh day to the next day; for by that means onely, God shall still have the seventh part of time for his publick worship, without interruption; and by this means onely the twofold manner of sanctifying the seventh day, doth attain its severall ends.

2 Let it be a little further inquired into, To what end did God command all his publick worship in the second Command? and to what end did he command all his publick worship to be reverently performed in the third Command, if the day of his publick worship in the fourth Command be wholly obliturated?

3 Consider, that the command of Christ is that all his publick worship must be done decently and in order, 1 *Cor.* 14. and seeing he doth require that the meanest circumstances of his worship be done decently and in order, no doubt but he hath taken order that the main things of his publick worship should be done decently

cently and in order, and that cannot be without some publick day be uniform. But if Christ Jesus hath left the day of his publick worship arbitrary to his particular Churches, they will hardly agree upon a way of decency, especially in respect of the solemnity of time, doubtlesse they will appoint several dayes of the week as every Church shall think best for their own conveniencies; yea it may be that some particular Churches may grow so corrupt, that they may think one day in a month sufficient, and others may think one day in two or three months sufficient for Gods publick worship; and who can prevent such disorders as these, if Jesus Christ hath not established a standing day?

There are some that professe Christianity that think that Jesus Christ hath not established a certain publick day in place of the seventh day; and therefore they do still hold the Jewish Sabbath, together with the Lords day; As for example, The *Melchites* or *Syrians* (who are esteemed for number to be the greatest Sect of Christians in the Orient) these do confound the day of Gods publick worship; for they, and the *Maronites* their neighbours, do observe the Jewish Sabbath, as solemnly as the Lords day. See *Brerewood* in his *Inquiries*, p. 129.

And the *Habbissines* of *Ethiopia*, who are another large Territory of Christians, they also do reverence the Jewish Sabbath equal to the Lords day. See *Brerewood*, p. 155. But blessed be God that hath given the Churches of *Europe* a cleerer understanding of his will touching the day of his publick worship, and yet notwithstanding, it is also much to be lamented, that some Christians do not onely hold the seventh day to be abolished, but also that Christ Jesus hath not established any publick day in the place of the old.

But let me reason a little further, Can any man that is well acquainted with the order of the Commandements of the first Table, think that Christ (who blessed the seventh day with several Ordinances for the good of faln man, and that sanctified that day for the exercise of the said Ordinances) should now obliturate that Commandement, and sanctifie no day at all for the exercise of his said Ordinances? Can any man think that Christ should now after his death, be so far unlike to his first pattern? Surely me thinks none should be so inconsiderate. The holy Rest of the seventh day as it was a typical sign, so I

grant it to be abolished, but not without any other in the place of it, but by way of exchange for the next day; And this the blessed Martyr *Stephen* doth explain to be the truth; for when he was accused for affirming that Jesus of *Nazareth* should destroy the holy place, and change the Customes that *Moses* had delivered
Act 6.14. unto them, *Act.6.14.* his false witnesses did affirm this word Change against *Stephen*, as if it had been an odious heresie to say so; but how doth *Stephen* answer to this Accusation? Doth he deny it? No, he doth acknowledge it to be a truth in it self, and therefore in his Oration to the High *Synedrion*, he doth confirm this to be a truth, by saying thus to them; *Solomon built him a house, Howbeit the most High dwelleth not in Temples made with hands, as saith the Prophet (in Es. 66.1.) What house will ye build for me, saith the Lord, or what place is it that I should rest in, Hath not my hand made*
Act.7.47. *all these things?* Act.7.47. to 50. with these words *Stephen* doth conclude his Oration. In these words he doth reprove the High *Synedrion*, because of their obstinate opposing the former Doctrine; for his Doctrine tended to prove that God would not rest locally in a Temple made with mans hands, and so consequently, not in any other outward signs, implying, that God would onely rest in Christ the true Temple, whom they had slain.

Dan.9.26,27. His false accusers did repeat (though at unawares) and as it were translate the words of the Angel *Gabriel* in *Dan.9.26,27.* namely, that the Messiah should by his death destroy the City and Sanctuary, and cause Sacrifice and Oblation to cease; and this very thing in true effect *Stephen* had taught, namely, that Jesus of *Nazareth* should destroy the holy place, and change the Customes that *Moses* had delivered, and so consequently change the Sabbath; and the Lord from heaven did justifie *Stephen* for this speech, even in the face of the High *Synedrion*; for as he looked stedfastly into heaven, he saw the glory of God, and Jesus standing at the right hand of God; And as he avouched this before
Act.6.15. them all, *Act.7.55,56.* they that sate in the Council looked
Act.7 55. stedfastly on him, and saw his face as the face of an Angel, *Act.6.15.* And this doth evince, that as *Stephen* did justifie his Doctrine by the words of the Angel *Gabriel*, so God did justifie him by making his face to shine before the Council, as the countenance of the Angel *Gabriel*, by which miraculous glory in his countenance the Council might have seen that his Doctrine

strine was warranted by the words of the Angel *Gabriel*.

Stephen affirmed that which his false witnesses affirmed against him as a blasphemous thing, that Jesus of *Nazaret* should change the Customes of *Moses*: Hence I reason thus, If Jesus should do it, then he did not leave it to be done in an arbitrary way by the discretion of particular Churches; But Jesus himself did it.

That Christ Jesus made three main changes in the ten Commandements.

Mark the phrase of speaking; *Jesus of Nazaret shall change the Customes of* Moses: And it is also observable, that Jesus of *Nazaret* did make three main changes in the ten Commandements, two in the outward form of his publick worship contained in the second Commandement, and one touching the day of his publick worship in the fourth Commandement.

1 He changed Circumcision and all typical purifyings (which were commanded in the second Commandement) into the Sacramental Seal of Baptism.

2 He changed the Passeover, and all typical Sacrifices, which were also commanded in the second Commandement, into the Sacramental Seal of the Lords Supper.

3 He changed the seventh day as it was a typical sign, by translating it to the first day of the week, wherein Christ rose as a Lord and Conqueror of Satans Head-plot, for the day of his publick worship, as the seventh day was at first.

And the Apostle *Paul* doth reason much after the same manner as *Stephen* did; *If* (saith he) *the Priesthood be changed, there must of necessity be a change of the Law*, Heb. 7.12. but the Priesthood is changed (for Christ was not of the Tribe of *Levie*, but of *Judah*, neither was he made a High-priest by man according to the Law of the carnal Commandement, but (by God) after the power of endlesse life) therefore Christ did not leave it to the power of his particular Churches to change the Ordinances of *Moses*, but he had power from God to do it; *He taketh away the first, that he might establish the second*, Heb.9.10. that is to say, Christ onely had power to take away Sacrifices, and all the other Customes of *Moses*, that so he might ratifie his own Sacrifice in the place of them all, and therefore for the memorial of his Sacrifice, he hath now ordained two Sacramental Seals, which he hath annexed to the preaching of his Gospel; the one he hath appointed as a Sacrament of initiation to his Church, and the other as a Sacrament

Heb.7.12.

Heb.9.10.

of confirmation to all beleevers: And therefore Christ Jesus hath not now tyed his publick worship, neither to typical persons, nor to typical places, nor to typical dayes and times, for by his death he hath ended all the Types of his Death; and he hath changed the Priest-hood of *Levie* into the number of the Elect, *Jer.*33.18,21,22. and the typical place of his worship into particular Churches, and into godly hearts, saying, *In every place Incense shall be offered to my Name*, *Mal.*1.11. *Joh.*4.23. *Act.*10.35. And thirdly, he hath changed all the typical Sabbaths of *Moses* into the Lords day; for though the Sabbath was first given to *Adam*, the very next day after his Creation and Fall; yet as the holy rest of it was a typical sign, so it must be reckoned among the Customes of *Moses*, as well as Circumcision was, for (though at the first, Circumcision was given to *Abraham* long before *Moses*, yet) it is reckoned among the Customes of *Moses*, because he wrote first of it as it was a typical sign; So in like sort, though the Sabbath was first given to *Adam* as a typical sign, yet it is reckoned among the Customes of *Moses*, because he first wrote of it as a typical sign, *Exod.*31.13.&c. and also *Moses* doth reckon it among all the other Festival Sabbaths, in *Lev.*23. therefore it must be abolished by the death of Christ, as well as all the other typical Customes of *Moses*, by changing it into the Lords day, *Col.*2,16,17. *Gal.*4.10. *Act.*21.21.

Mal.1.11.

Conclusion from the Premises.

That it is not in the power of any particular Church, or Churches, to make this change; Christ onely hath power to do it, and he hath done it, as he is the Lord of the Sabbath, and the Lord of his Church, and that day cannot be altered by any Church or State to the worlds end.

CHAP.

CHAP. XIV.

Proving by several other particular grounds, That Christ himself did appoint the day of his Resurrection, in the place of the seventh day, for the exercise of his publick worship.

1 I Do not mean that Christ left the day of his publick worship to the discretion of his Apostles, to appoint what day they thought good in place of the seventh day, though their appointment had been a sufficient warrant for us, knowing by what spirit they were guided; but my meaning is, that Christ himself did appoint the day, and therefore in the day of his Resurrection he did use means to assemble his Disciples together, that he might meet with them, and declare unto them the things that appertained to the Kingdome of God; he first appeared to *Mary Magdalen*, and at her second coming to his Sepulchre, he bid her tell his Disciples, that *He was risen from the dead*, Joh. 20.17.18. *Reason* 2.

Then he appeared unto two of his Disciples as they went from *Jerusalem* to *Emaus*, Luke 24. and he proved his Resurrection to them from the Scriptures, and opened their understandings to understand what he said; and this he did to draw them back again to the rest of the Disciples, partly that they might testifie the certainty of his Resurrection, and partly that they might not be absent from the Assembly when he should come unto them, to instruct them further concerning his Death and Resurrection. And at that Assembly he also opened their understandings that they might understand the Scriptures which he alleged, for he said unto them, *Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day*, Luke 24. 45,46.

I grant it was somewhat late in the evening ere Christ came unto their Assembly; but yet that time of the evening is plainly called the same first day of the week, *Joh.* 20.19. But the particular Scriptures, which he alleged to prove his Resurrection, are not recorded, neither by *Luke* nor *John*; but yet we may gather by consequence, that when he spake of his Death and Resurrection, he might well speak how he had ended all *Moses* Ceremonies, and Joh. 20.19.

and so consequently how he had ended the typical use of the Sabbath by his death, and then doubtlesse he would nominate some other day in the place of it, for the use of his publick Worship; or else he had left it to disorder and confusion, if he had left it arbitrary to particular Churches.

Reas. 2. *Joh.* 20. 26

2 As soon as Christ had ended all his instructions concerning his Death and Resurrection, he appointed another meeting on that day seven-night, *Joh.* 20. 26. and it is evident that this was the second time of his appearing to their Assembly, because the next time after this is called the third time, *Joh.* 21. 14. I confesse, if it can be proved, that Christ had appeared to them on any other day between the day of his Resurrection and that day seven-night, then his appearing on that day seven-night had not been so remarkable; but seeing hee did not appear any more unto them till that day seven-night, it strongly argues, that he did purposely abstain from them the whole week, to declare his election of that day in the place of the seventh day; and I am the more confirmed in the truth of this, because this second time of his meeting was not occasioned by any Sabbatical feast of the *Iews*, for the last day of the feast of Unleavened bread (which was a chief festival Sabbath) was past two days before this second meeting, and none of the festival days (which doubtlesse his Apostles kept) was any occasion of his meeting with them sooner than the same day seven-night after his Resurrection; it argues therefore that this Assembly of the Apostles and Disciples was done by Christs directions; and *Luke* doth testifie, that Christ did give certain Commandements to his Apostles after his Resurrection, being seen of them at times forty days, and speaking that which appertained to the Kingdome of God, *Acts* 1. 2, 3. now what those Commandements were, and what those things were which hee spake concerning the Kingdome of God, is not recorded; but yet it may be collected from the practise of the Apostles, in that they used the first day of the week for Gods publick Worship in Christian Churches, that Christ did command them to observe that day in place of the seventh day, as soon as they were separated from the *Iews* Synagogues into particular Christian Churches; and we may the rather conceive this to be a true collection, because he did at this present give unto his Apostles a new Com-

Commission to preach the Gospel, *Joh.* 20. 21, 22. and the Gos- Joh. 20. 21
pel was preached not only in Synagogues on the seventh day, but also in Christian Churches on the Lords Day; yea and before his Ascension he did again command them, to Preach and Baptise through all the world, *Matth.* 28. doubtlesse therefore seeing he ordained Baptism as an appendix to the preaching of the Gospel, and as a badge of the Christian Faith in Christian Churches, he would not fail to appoint a solemn day (seeing he had abolished the seventh day by his death) in which day his command of Preaching and Baptising was ordinarily to be performed.

And why doth *John* say, That *Christ did many other Signs in the presence of his Disciples, which are not written?* Joh. 21. 25. but to teach us that these two times of his miraculous appearing to his Disciples on the first day of the week, when the Doors were shut, are written, that we might beleeve that Jesus is the Christ the Son of God, *Joh.* 20. 30, 31. and that he hath not only abolished the seventh day by his Death, but that he hath also established his Resurrection-day in the place thereof, in which he arose from the Dead, as the Lord and Conquerour of Satans Head-plot.

Obj. *You say, That the second time of Christs appearing was the same day seven-night after his Resurrection; but that cannot be, because* John *saith it was eight days after,* Joh. 20. 26.

Ans. I answer, When *Johns* eight days come to bee rightly Joh. 20. 26
understood, it will appear to be no more but seven nights, and this may the better be beleeved, because the Evangelist *Luke* doth make such a kind of reckoning of days as this is, in *Luke* 9. 28. Luke 9. 28
there he saith, that the day of Christs transfiguration was eight days after his former Miracle, but yet in proper speaking it was no more but seven nights; and this is evident, because *Matthew* doth make the said space of time to be but six days, *Mat.* 17. 1. Mat. 17. 1
This difference must thus be reconciled; *Luke* counteth into the number of his eight days the day of the former Miracle, and the day of the latter Miracle, wherein Christ was transformed; but *Matthew* doth not reckon, neither the day of the first Miracle, nor the day of the latter Miracle, but only the six whole days that came between them; so that if you will account *Lukes* eight days by nights, then there will be found no more but seven nights; but if you will reckon by days Artificial, then if you take

take a part of the day wherein the first Miracle was wrought, and a part of the day in which Christ was Transfigured, then it was eight dayes, but still it was but seven nights.

In like sort, it was eight dayes from Christs first appearing to his next appearing, as *John* speaketh, if you count a part of the former, and a part of the latter day into the number, but if you account it by nights, then it was no more but seven nights; so that after a sort it was eight dayes, but yet in true account of dayes natural, which is according to the account of the dayes of the week, it was no more but seven nights. This Interpretation and Reconciliation hath the approbation of divers learned Divines, both Ancient and Modern, and none will oppose it but peevish persons that love to seek a knot in a Bulrush.

Reason 3. 3 A third Reason that doth perswade me that Christ hath ordained his Resurrection-day, as the day of his publick worship in the place of the seventh day, is this, namely, because he made choice of the first day of the week, in which he did send the promise of the Father unto his Disciples, *Luke* 24.49. *Joh.*15.26. *Act.*1.4. *Act.*2.33. *For when the day of Penticost was come* (they being all as one together) *there appeared unto them cloven Tongues like fire, and it sate upon each of them*, Act.2.1. This day of Penticost was the first day of the week, in which he arose from the dead, as it may be calculated by the account of fifty dayes which must take their beginning from the second Sabbath, that is to say from the second day of the Feast of Unleavened-bread (or from the morrow after the first Festival day, *Lev.*23.15,16.) to the day of Penticost, so named of fifty dayes, *Act.*2.1. In the first Festival Sabbath Christ was crucified, the morrow after was the Sabbath, or seventh day, in which he lay in his grave; thence begins the reckoning to the day of Penticost.

Luke 24.49.

Lev.23.15,16. Act.2.1.

Object. *It may be objected, that Christ appeared with the promise of the Father to his Apostles on this day, because it was the Festival day of Penticost, rather than because it was the first day of the week.*

Ans. I answer, That Christ had abolished the Command for the use of all Festival Sabbaths by his death, and therefore his appearing now was not in honour of that Festival Sabbath, but it was purposely because this day was the first day of the week in which he arose as a Lord and Conqueror of Satans Head-plot, and because he had now ordained it as the day of his publick wor-

worship in the place of the seventh day, and in that respect also he made choice of this day to gift them with the immediate gift of Tongues, for the more speedy spreading of the Gospel all the world over, on the first day of the week, as the constant standing day of his publick worship.

I conclude therefore, that the same wonderfull providence that did order the Resurrection of Christ to fall out upon the first day of the week, did order the day of Penticost to fall out at this time on the first day of the week.

And by this Miracle of fiery cloven tongues on this day, Christ did not onely testifie that it was he that gave the Fiery Law at first, when he sounded out the Law in fire at Mount *Sinai* (which time hath ever since been called Penticost) for the instruction of his people in faith and holinesse, but also that it was he that would sound out his Law of the glad tydings of the Gospel to all Nations, by this new gift of fiery tongues which he bestowed upon his Apostles whilst they were in a Church Assembly, for the more effectual, and more speedy spreading of the Gospel in all Christian Churches in every first day of the week; and as an earnest thereof there were three thousand souls converted at this meeting.

4 A fourth Reason that doth perswade me that Christ himself hath ordained his Resurrection-day for the day of his publick Worship in the place of the seventh day, is this, namely because the Apostle did cause the Christian Churches of *Corinth* to assemble together on this first day of the week, 1 *Cor.*16.1,2. *Reason* 4. 1 Cor. 16. 1, 2.

The Apostle *Paul* did not now by this Epistle first begin to appoint this Church to meet together every first day of the week; for he saith, *Upon the first day of the Week, when ye are met together,* (namely according to your usual custome) *Let every one of you lay by him in store as God hath prospered him, that there may be no gathering when I come,* 1 Cor.16.2.

Hence it is evident, that the first day of the week, when Christians met together, (or as the Apostles phrase is, when they are met, namely, according to their usual and constant custome) to worship God, then he did exhort them to lay aside something for the poor, for that day was a good day for their souls, and therefore that season was a good season to lay aside something for the poor Saints that were at *Jerusalem.*

I grant that the word, Every first day, is not fully expressed in the Greek Text, but yet it must necessarily be understood, as it appears by the consequence, for the Apostle did glory of their willing mind to them of *Macedonia*, saying, that *Achaia* (in which Country the City of *Corinth* was seated) was prepared *A yeer ago*, and that their zeal provoked many, 2 *Cor.* 9. 2. But how could the Apostle have thus gloried of their zeal, and of their willing mind to them of *Macedonia*, if they had laid up something but once onely upon some one first day of the week, and no more? (as some would have the Text to speak) doubtlesse therefore they did lay aside something, either every first day of the week (or at least usually) when they were met together for the exercise of Gods worship, and in so doing, their zeal was exemplary to provoke them of *Macedonia* to imitate their example; and this is the rather to be beleeved, because the Apostle doth still exhort them to perform that duty, 2 *Cor.* 8. 10, 11, 12.

2 Cor. 9. 2.

I conclude therefore, that though the word *Every* be not fully expressed in the Greek Text, yet that it must necessarily be understood, and therefore the *Geneva* Translation that puts it in, is to be justified, because it is according to the true sense of the place.

2 Touching this phrase, *Let every one of you lay by him in store*, I dare not affirm that this is meant of laying up by the Deacons Collection, but I rather think it was done by separating something by way of Vow for the use of the said poor in every ones own hand, (which was as sure a course, as if it had been put into the Box of the poor) for in this phrase [*Let every one of you lay by him in store.*] The Apostle doth *Thalmudize*, as relating therein to a certain custome of the Jews in vowing something to the poor; for the *Hebrew* Doctors say, That Alms is comprehended in the general of Vows; and therefore he that saith thus, Lo this Shekel (or this Shilling) is an Alms, he is bound to give it to the poor out of hand; But if there be no poor present, he is bound to separate it, and to lay it Up till he find some poor. See *Ainsw.* in *Deut.* 23 21. The Apostle *Paul* did lay this duty of Vowing upon the Churches of *Galatia*, *Corinth* and *Macedonia*, namely, That every one of them should separate something for the poor, and lay it up on the first day of the week when they were met together, for that day was a fitter day for that duty, than any other day of

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the week: And the *Hebrew* Doctors do adde this to their former speech, *That if a man had purposed* (to give such a quantity to the poor) *but in his heart onely, he was bound to pay it.*

3 Hence it is evident, That the first day of the week, was by Christs Institution the day of publick Worship in place of the seventh day, or else the Apostle would never have given direction to the Churches to separate something for the poor when they were met together on that day, for the Apostle doth professe that in such matters he ordained nothing in the Church, but what he received from the Lord, 1 *Cor.*11.23. And that the things which he wrote unto them were the Commandements of the Lord, 1 *Cor.* 14.37. and therefore it follows, that the Church of *Corinth* and all other Christian Churches did usually meet together on this day by the special Command of Jesus Christ; And seeing the Churches of *Macedonia* did contribute to the poor Saints of *Jerusalem*, as well as the Churches of *Achaia*, no doubt but *Paul* did order them to do it on every first day of the week, answerable to the Churches of *Galatia* and *Achaia*, Rom.15.25,26,27. 1 Cor.11.23. Rom.15.25,26

And seeing *Paul* did observe the first day of the week to administer the Lords Supper to the Church at *Troas* in *Phrigia*, Act. 20.7. It doth evidence that he was uniform in ordering all Christian Assemblies to be kept on that day, for *Troas* was a neighbour Church to them of *Galatia*, and therefore they kept the same day for Gods publick worship as they of *Galatia* and *Achaia* did, *Act.*16.6. with *Act.*18.27. Act.20.7.

5 A fifth Reason that doth perswade me, that Christ himself hath ordained his Resurrection-day for the day of his publick worship in the place of the seventh day, is the hot contention that many beleeving *Jews* did make in Christian Churches about the observation of the *Jewish* Sabbath, for many of the beleeving *Jews* were still zealous for the observation of *Moses* Laws, and this contention of theirs doth strongly perswade me that all Christian Churches had laid aside the observation of the Jewish Sabbath, and that they did now observe the first day of the week in the place of it, as I shall more fully explain the matter in Chap.15. *Reason 5.*

My sixth Reason, is taken from the title of the Lords day in *Rev.* 1.10. This title is an evident proof to all men that Jesus Christ himself did ordain the day of his Resurrecti- *Reason 6.*

on in the place of the seventh day; for *John* in his Epistle to the seven Churches of *Asia*, doth name it the Lords day, as if it were a day that was familiarly known to the said Churches, though they were many miles distant from each other.

But if it had been a new title of a new day, not yet familiarly known to them, *John* would have described it to them by some circumstantial demonstration, but in as much as he doth no more but barely name it the Lords day, without any further description of it, It argues that this day (by this time at least) was familiarly known, and grown into frequent use and practise among all the Christian Churches of *Asia* (for at this time *John* wrote to the seven Churches of *Asia*, in the reign of *Domitian* the Emperor, which was about four and fifty yeers after the death of Christ) by this time I say, the name of the Lords day was familiarly known among all the Churches of *Asia*, even as the first day of the week was familiarly known long before this to the Churches of *Achaia*, *Galatia*, *Phrigia*, and *Macedonia*; and doubtlesse as these parts of the world, so many others did know that Christ Jesus had ordained the first day of the week for his publick worship in the place of the seventh day.

And truly *John* might well call it the Lords day in a double respect.

1 In relation to the day of his Resurrection, because in it he arose from the dead as the Lord and Conqueror of Satans Head-plot, *Rom.*14.9.

2 Because He as the Lord of his Church, and as the Lord of the Sabbath, did ordain this day, to be the day of his Publick Worship, in the place of the seventh day, to the end of the world.

Psal.118.24. And in both these senses *David* might well say, *This is the day which the Lord hath made, let us be glad and rejoyce in it*, Psal.118.24. The Builders, the Scribes and the Pharisees, put Christ to death as an outcast Malefactor; *But this stone which the Builders refused, is become the head of the corner*; for by his Resurrection he is become the Lord and Conqueror of Satans Head-plot, *Now this is the day that the Lord hath made, let us be glad and rejoyce in it.* Compare with this Psalm, our Saviours Exposition in *Mat.*21.

3 Why should not the title of the Lords day, be as good an evidence that Christ was the Institutor of it in the place of the seventh day, as the title of the Lords Supper is, That Christ

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was the Institutor of it in the place of the Passeover?

A seventh Reason that doth perswade me that Christ himself hath ordained his Resurrection-day in the place of the seventh day, is, because God had determined beforehand (as it appears by the Predictions of the Old Testament) that he would in the dayes of the Gospel sanctifie some standing day for his publick worship in the place of the seventh day. *Reason 7.*

1 It was Prophesied that in the dayes of Christ, his people should come willingly at the time of assembling in holy beauty, *Psal.*110.3. I think none will deny these words to be uttered as a plain Prophecie that the Christians of the New Testament must observe a certain day for the exercise of Gods publick worship in the place of the seventh day, and of all their other Sabbaths. *Psal.110.3.*

2 God calleth the worship of the New Testament by the name of the Sabbath, *Es.*56.2,4,6. implying thereby, that we Christians shall not onely have a certain form of outward worship according to the second Commandement, but also that we shall have a certain known day for the exercise of the said worship according to the fourth Commandement. *Es.56.2.4.6.*

3 It is Prophesied that Christians shall have more Sacrifices in their Sabbath, than the Jews had under *Moses* Law, *Ezek.*46.4,5. compared with *Numb.*29.9,10. This mystical speech doth imply, First, that Christians shall observe a certain form of publick worship: And secondly, that they shall observe a certain day for the exercise of that publick worship. *Ezek.46.4,5.*

And truly it argues to me that God hath given over such men to a senseless mind, that though they are forced to grant that Christ hath ordained a certain form of publick worship, yet do deny that Christ hath ordained a certain day for the exercise of that publick worship: I cannot see how they can be separated, without apparent hazard of barbarous confusion to Gods publick worship.

4 It is Prophesied that the peoples shall be gathered together, and the Kingdomes, to serve the Lord, *Psal.*102.22. And that from month to month, and from Sabbath to Sabbath, all flesh shall come to worship before me saith the Lord, Es.66.23. *Es.66.23.*

These Scriptures do plainly teach us these two Doctrines.

1 The utter abrogating of all *Moses* typical worship in the dayes

dayes of Christ, because it is not possible for all Peoples, and Nations to come to *Jerusalem* from month to month, and from Sabbath to Sabbath, to worship before the Lord there.

2 These words imply, that the Christians of the New Testament shall be very active in Gods worship, and in the observing of some known publick day for the exercise thereof.

Reason 8. An eighth Reason that doth much perswade me that Christ hath ordained his Resurrection-day, for the day of his publick worship in the place of the seventh day, is taken from the Mystical number Eight; for the day of Christs Resurrection in a continued reckoning of dayes, is the Eighth day; For he rested all the seventh day in his Grave; and the next day being the Eighth day in order of dayes, he arose as an absolute Conqueror, and the Mystical number of Eight is a day of perfection in the Law, and therefore a fit type of the perfection of Christ by his Resurrection on the Eighth day.

Reason 1. 1 No creature by the Levitical Law was allowable for sacrifice untill it was eight dayes old, *Lev.*22.27. *Exod.*22.30.

Lev.22.27. Exod.22.30.

I cannot but wonder why the Lord did refuse it at seven dayes old, seeing the seventh day was the day of Gods perfect rest from all his works, for then he rested in Christ that had made all perfect again after *Adams* fall by his Propitiatory Sacrifice of Attonement.

But when I consider again that his Propitiatory Sacrifice was not evident to be perfect untill he rose again from the dead, as the Lord and alone Conqueror of Satans Head-plot on the first day of the week, which day is also called the Eighth day by *John*, *Joh.*20.26.

Joh.20.26.

I say by this consideration, my wondring is staid, and I do rather wonder at Gods wise Providence that would not accept any young beast as a perfect beast for Sacrifice untill the eighth day, doubtlesse it was in relation to the manifestation of the perfection of Christ his Sacrifice by his Resurrection on the eighth day. For though the number seven be a perfect number in some respects, yet in other respects, the number eight is a more perfect number.

The Youngling must continue under the Dam seven dayes; during which space of time the *Hebrew* Doctors did call it *Lacking Time*, because in that space it was not perfect for Sacrifice,

crifice, *Although the Sabbath had passed over the head of it*; But on the eighth day it was accounted perfect, and then, and not till then, it was accepted in Sacrifice. Therefore in the case of Sacrifices of Attonement the number seven was not so perfect as the number eighth; And what can this degree of perfection on the eighth day resemble fitter than the manifestation of the perfection of Christs propitiatory Sacrifice by his Resurrection on the eighth day: And truly, if he had not risen from death to life the next day after the seventh day, his Sacrifice of Attonement by his death had been lost and vain, 1 *Cor.*15.17. And answerable to the said eighth day, *John* doth call the day of Christ his Resurrection, the eighth day, *Joh.*20. 26. The Providence of God so guiding his Pen, as pointing out unto us backward, to the perfection of the mystical number eight in *Moses* Law.

My second Reason why the number eight did typifie the day of Christs Resurrection, as more eminent than the seventh day, is taken from the Law of Circumcision which was so strictly tied to the eighth day, that though the eighth day did fall out upon the Sabbath day, yet they must prefer the doing of the act of Circumcision, because it was the eighth day, rather than the act of rest, because it was the seventh day, *Joh.*7.22. And the *Hebrew* Doctors do affirm that Circumcision in the time thereof drives away the Sabbath; that is to say, A man must omit to keep the rest of the Holy Sabbath to circumcise his child on the eighth day; if the Sabbath be the eighth day, seven dayes together the young Infant was in his blood of uncleanness, but on the eighth day it must be circumcised for the full cleansing of it from all the pollution that did accompany it in the birth. *Reason* 2. Joh.7.22.

And *Rab. Menachem* on *Gen.*17. saith, Circumcision was therefore done on the eigth day, that the Sabbath might passe over it, for there is no eighth day without a Sabbath; and then as soon as it was circumcised, it was accounted as a new creature, as if it were risen again from death to life, and this did typifie our first resurrection from the death of sin, to the life of grace, by vertue of Christs Resurrection, whose Resurrection-day is called the eighth day, as I have ere-while noted from *Joh.*20 26.

A third Reason is taken from the consecration of the Priests, their persons were not perfectly consecrated to minister in their office- *Reason* 3.

office untill the eighth day, *Lev.*8.33.35. *Lev.*9.1. *Ezek.*43. 26,27. In like sort, the Person and Sacrifice of the Mediator was not declared to be fully accepted untill his Resurrection on the eighth day.

Lev.8.33.45.

Reason 4. A fourth Reason is taken from the perfect cleansing of the Leper on the eighth day, *Lev.*14.8,9,10. And from the cleansing of unclean Issues, *Lev.*15.13,14. And from the cleansing of the polluted *Nazarite*, *Num.*6.9,10. And from sundry such like Instances, where no perfect cleansing was made untill the eighth day; then, and not till then, their persons and sacrifices were acceptable unto God, as persons that were newly risen from death to life; doubtlesse this full acceptance of them & of their Sacrifices on the 8th day, did typifie the full acceptance of Christs Person, and Sacrifice, which was declared by his Resurrection on the eighth day, for he rose from the dead on the next day after the seventh day.

Lev.15.13,14.

Reas. 5. A fifth Reason is taken from that special eighth day of the Feast of Tabernacles which was called also a Sabbath day: This day was called the last day of the Feast of Tabernacles; and it had a Commandement by it self above the other seven dayes, because it was a greater Sabbath than any of the rest, and in that respect *John* doth call it the great and last day of the Feast, *Joh.*7.37. And all the Tribes of *Israel* were bound to observe this day with a general Assembly above the other seven dayes, *Deut.*31.10,11. 2 *Chr.*7.9. *Neh.*8.18. And that Assembly is called a General Assembly by the Seventy, in *Amos* 5.21. And by allusion to that term the Apostle *Paul* calls all the *Israel* of God, *The General Assembly of the first-born*, Heb.12.23.

Joh 7.37.

Neh.8.18.

Amos 5.21.
Heb.12.23.

And why was this eighth day made more eminent than all the other seven dayes? but to type out unto us the eminency of the Resurrection-day of Christ above the seventh day for the exercise of Gods publick worship to the worlds end; and the New Testament doth tell us of a great number of Christians that were gathered into a great Church Assembly on this day at *Jerusalem* *Act.*2.41. And this great Assembly was from divers parts, and quarters of the world, for many of the dispersed Jewes that did believe, resorted to *Jerusalem* from remote Countries at Festival times, and many that were converted to the faith did there continue, untill they were dispersed again at the death of *Stephen*, which dispersion God turned to the further enlargement of his Church,

Church for many of these dispersed Disciples preached the Gospel in sundry parts of the world where they travelled, and by that means a multitude, both of Jews and Heathens, became Christians, and these Christians, in time made many Christian Church-Assemblies, and they all used to meet together on the first day of the week, which was the next day after the seventh, and so it was the eighth day, which was typified by the eighth and last day of the Feast of Tabernacles.

A sixth Reason is borrowed from the Jubilee Yeer which by Gods special Providence was ordained to be in the eighth yeer after the seventh seven, and this sabbatical yeer was ordained to be a greater Sabbath than the seventh seven, because it was ordained to give a more full deliverance to Gods people than the seventh seven, *Lev.*25.4,8,20. *Reason 6.* Lev.25.4.

The seventh seven was the forty and ninth yeer, and the next yeer after the seventh seven was the eighth yeer, and it was also the fiftieth yeer, or the Jubilee yeer.

And both these Sabbatical yeers thus succeeding each other do most lively point out unto us, how the Lords Resurrection-day (by which we have a full Jubilee of deliverance from Satans Head-plot) should succeed the Sabbath, or seventh day.

Three things are remarkable touching the number Eight.

1 That the number Eight was mystical as well as the number Seven.

2 That the number Eight was a number of perfection as well as the number Seven.

3 That the number Eight was a Sabbatical number as well as the number Seven.

Now seeing these things have been made cleer, and cannot be denied, how can it be denied, but that the number eight must needs have relation not onely to the Resurrection of Christ on the eighth day (that is to say on the next day after the seventh day) but also that the said day must be established as a Sabbatical day among Christians in the New Testament in the place of the seventh day?

II *It is no lesse wonderfull that four Sabbaths did meet together and succeed each other at the death and Resurrection of Christ.*

1 Christ did make his soul a Propitiatory Sacrifice of Attonement for our full Redemption from Satans Head-plot on a

Joh.19.31. Festival Sabbath (namely on the first day of the Feast of Unleavened-bread) and this day *John* calls a *High Sabbath*, Joh. 19.31.

2 Christ rested all the Sabbath or seventh day, namely, his body rested in his grave, and his soul in Paradise.

3 On the first day of the week he arose again from the dead as the Lord and Conqueror of Satans Head-plot; and in this respect, he being the Lord of his Church, and the Lord of the Sabbath, did ordain it for the day of his publick worship in place of the seventh day to the end of the world.

4 God by his eternal Counsel ordained, and Christ in obedience to his Fathers will accomplished his Death and Resurrection in a Sabbatical Yeer of Jubilee.

Luke 4.19. And this Sabbatical Jubilee is also called, *The acceptable Yeer of the Lord*, Luke 4.19. And from the typical signification of the Jubilee-deliverance, the *Hebrew* Doctors did fore-see and fore-say, to the admiration of considerate Christians, *That the Divine Majesty would be to Israel in a Jubilee, Freedome, Redemption, and Finisher of Sabbaths.* See *Zohar* on *Lev.25.Col.2.10.fol.53.* And to admiration also *Kimchi* upon *Ezek.40.* saith, *That the Messiah Redeems in a Jubilee.* See *H.Bro.in Req.* p.13.and in *Sinai-sight*, Yeer of the World,2560.

3 The Resurrection of Christ fell out so, that it was made famous by three remarkable dayes.

III *Who can but admire also at the wonderfull Providence of God, that the day of Christs Resurrection should fall out so, as that it should be remarkable by three famous daies?*

1 It fell out upon the first day of the week.

2 It fell out upon the eighth day.

3 It fell out upon the third day.

1 Christs Resurrection fell out upon the first day of the week wherein God created light out of darkness, and on that day Christ did arise out of his darksome grave to give light to the world, *Joh.1.9. Joh.8.12.* and so he made that day which was first in order in the Creation, to be first in dignity by the work of his Resurrection; he made that day which was the first fruits of time, to be the first fruits from the dead, *1 Cor.15. Col.1.16.*

2 Christs Resurrection fell out upon the eighth day, namely, on the next day after the seventh day, which is the eighth day, the eighth day was ordained by *Moses* Law, to be a day of perfection

fection, above the perfection of the number seven, which I have noted, might well be to typifie the day of Christs Resurrection to come in the place of the seventh day.

3 Christs Resurrection fell out on the third day after his death, and so Christ opened and alleged from the Scriptures that he must rise again from the dead on the third day, *Luke* 24.45,46. and doubtlesse the Resurrection of *Isaac* on the third day, was a rare type of the Resurrection of Christ upon the third day, for *Isaac* is said to have been offered, *Jam.*2. 21. and to have been raised up again from the dead after a sort on the third day, *Heb.* 11.19. for it was the third day from their coming out to sacrifice, when he and his Father *Abraham* came to the place of performance, and from that action the *Hebrew* Doctors do gather that the third day is mysterious in Scripture. There are many a three days say they in Scripture, of which one is the Resurrection of the Messiah. See *Ainsi.* in *Gen.*22.4. See also *H.Bro.* in his Reduction in *Dan.*9. and Christ himself did fore-tel that *On the third day he should be perfected*, Luke 13.32. his meaning must needs be that Mediatorial Sacrifice of Attonement should be declared to be perfect by his Resurrection on the third day.

Jam.2.21. Heb.11.19. Gen.22.4. Luke 13.32.

Conclusion.

From all the Premises it appears, that the day of Christs Resurrection, was the most glorious day that God had honored, and the most glorious day that could be thought on among true Christians, and therefore it may perswade our consciences, that if Christ hath ordained any day for his publick Worship in the place of the seventh day, it must needs be that day of perfection, wherein he arose as Lord and Conqueror of Satans Head-plot, and therefore the observation of it ought to be honored of all good Christians for evermore. *Amen.*

CHAP. XV.

Propounding some Reasons why the Apostles did allow of the Jewish Sabbath, or seventh day, in their Synagogues, for a time after it was abolished by the death of Christ, as well as of the Lords Day in Christian Churches.

THe Apostles knew well enough that Christ had ordained his Resurrection-day as the day of his publick Worship, in place of the seventh day, and therefore in that respect they appointed all Christian Churches to observe that day for Gods publick Worship, and yet notwithstanding they still resorted to Gods publick Worship on the seventh day in the *Jews* Synagogues, for a certain space of years after the death of Christ; I say, for some space of time the Apostles did allow by way of permission the use of the Sabbath, or seventh day, yea they did allow of the use of Sacrifices also in the Temple for a time, for they knew that as long as Christ was willing to suffer the Temple to stand undestroyed, that he was willing to suffer and permit the use of Sacrifices and Sabbaths, and therefore for the weakness sake of many beleeving *Jews*, that did as yet remain in their old Synagogues, the Apostles did see it convenient to allow of the use of the seventh day for Gods publick Worship in their Synagogues, according to their ancient known custom; yea moreover the Apostles did see it convenient to allow of the use of Circumcision, and of all the other Customs of *Moses* also for a time, for the weakness sake of many ten thousand *Jews* that did beleeve in Christ, because that many of these beleeving *Jews* did still continue to be zealous assertors of the customs of *Moses* Law, *Act.* 21. 20. for many of these beleeving *Jews* were not only eminent for faith in Christ, but also they were eminent for zeal in *Moses* Law, as we may see in the example of *Ananias* that opened *Pauls* eyes; It is recorded of him, that he was a godly man, as pertaining to the Law, *Act.* 22. 12, and it is also recorded, that there were divers other *Jews* that did beleeve in Christ, and yet they still continued zealous not only for Circumcision, but also for all the other customs of *Moses*, Act. 15. 5.

Acts 21. 20

Act. 15. 5. 24

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and it was for the sake of these beleeving *Iews* that as yet remained in Synagogues, that the Apostles did by way of permission allow of the use of the Sabbath day in their Synagogues till a convenient time of Reformation.

And out of this consideration it was that the Apostles in their Decrees at *Ierusalem*, did not absolutely forbid the use of Circumcision, *Acts* 15. and out of this consideration it was, that *Paul* took liberty to Circumcise *Timothy*, that so he might thereby win the affection of the said Synagogues where some beleeving *Iews* were, to his person and Ministry, *Act.* 16. 3. Acts 16. 3

Yea a long space after the death of Christ, he did by the advice of the Apostle *Iames* take upon him to be a Consort with four men, that took upon them a *Levitical* vow, namely, the *Nazarites* Vow; and *Paul* did well-nigh observe all the days of Purification according to the custom of *Moses* Law; and he was also ready prepared to pay his part and share of their Sacrifice to be offered in the Temple, had not the Malignant *Iews* hindered him, by apprehending his Person, in a sudden rage against him for polluting the holy Temple, as they surmised, *Act.* 21. 24. And for this very reason the Apostles made no scruple at all to preach on the Sabbath, or seventh day, in the *Iews* Synagogues, for in the Synagogues the *Iews* observed no other day but the seventh day, as it is evident by *Acts* 13. *Acts* 16. *Acts* 17. *Acts* 18, &c. The Apostles therefore made no scruple, but did gladly take the opportunity of their old Sabbath, to preach unto them in their Synagogues, by the means whereof they converted many ten thousand *Iews* unto Christ; and after conversion the Apostles left them to continue still in their Synagogue-Assemblies, untill the malignant *Iews* did persecute them, and then the Apostles did advise them to separate from the Synagogue, and so to joyn themselves into particular Christian Churches, where they were directed to observe the Lords Day in the place of the Jewish Sabbath, for in those Heathen Countries where *Paul* preached in the *Iews* Synagogues, the Heathen Governours (by Gods special providence) left the *Iews* to the free liberty of their own Consciences, to use what Worship, and what day of Worship they pleased, and in that respect the Christians had as much liberty to observe the Lords Day in their Church-Assemblies, as the *Iews* had to observe their Sabbath in their Synagogues; and therefore See *Ainsw.* in Numb. 6. 18 Acts 21. 24

as soon as the beleeving *Iews* and Proselites of *Thessalonica* were persecuted by the malignant Synagogue, they joyned into a Christian Church-Assembly by themselves, *Acts* 17. 4. and so the beleeving *Iews* and Proselites of the Synagogue of *Corinth* did the like as soon as they were persecuted, *Act.* 18. 17. and the Christian *Iews* and Proselites of *Ephesus* did the like, *Act.* 19. 9. These, and all the other beleeving *Iews* of the other Synagogues, did separate themselves from the malignant Synagogue as soon as they were persecuted, and joyned themselves into several Christian Churches, and then they kept their Church-meetings on the Lords Day, and not on the Sabbath Day; for the Apostles did open and allege unto them, that the *Iewish* Sabbath was abolished by the death of Christ, and that Christ had instituted his Resurrection-day in the place of it, for the day of his publick Worship.

Acts 17. 4
Acts 18. 17
Acts 19. 9

Obj. *Here it may be demanded, How can it be proved, that the Apostles did instruct the beleeving* Jews *and Proselites in the observation of the Lords Day.*

Ans. It is evident enough by the opposition which some of the said beleeving *Iews* did make against the Apostles, and the Christian Churches, for the not observing of the *Iewish* Sabbath, for it is evident that many of the said beleeving *Iews* did still earnestly contend, not only for the observation of the *Iewish* Sabbath, but also for the observation of all the other customs of *Moses*; but if the said Christian Churches had not altered the day of their publick Worship, the said beleeving *Iews* had not had any occasion at all to contend for the observation of their wonted Sabbath Day; therefore by their earnest contending for the observation of the *Iewish* Sabbath, it appears, That the Christian Churches did by the Apostles directions observe the Lords Day for Gods publick Worship; I say, the earnest contention that some certain *Iews* which did beleeve, did make against the Christian Churches for their not observing of the *Iewish* Sabbath, doth fully prove to my understanding, that the said Christian Churches had laid aside the use of the *Iewish* Sabbath, and did make use of the Lords Day only for the use of Gods publick Worship, as I shall explain it by and by.

The opposition which some of the beleeving Jews made in Christian Churches for their not observing of the Jewish Sabbath doth fully prove, that the Christian Churches had cast off the Jewish Sabbath, and that they observed the Lords Day in the place of it.

But yet I have also affirmed, that the Apostles did allow of the observation of the *Iewish* Sabbath in the *Iews* Synagogues, and

that

that they did gladly imbrace the opportunity of that day, to preach unto them for their conversion to the faith of Christ.

And so for a time the Apostles did observe two Sabbaths together, namely, the *Iewish* Sabbaths, in preaching to them in their Synagogues, and the Lords Day, in preaching to the converted *Iews* and Proselites in their Christian assemblies.

And this their practise was as allowable for a time, as *Iohns* Baptism was with Circumcision for a time; for *Apelles* was Baptised with the Baptism of *Iohn* after he had been Circumcised, *Acts* 19. 3. and Christ himself was Baptised of *Iohn* in *Iordan* after he had been Circumcised; yea which is more, it was after that Christ had ordained *Iohns* Baptism, as a Sacrament of initiation into the Christian Church; and *Paul* did Circumcise *Timothy*, who doubtlesse had been formerly Baptised into the Church of Christ.

Obj. *Why did the Apostle Paul circumcise* Timothy, *seeing hee had formerly been baptised into the Church of Christ?*

Ans. Doubtlesse hee did not Circumcise *Timothy* out of any Conscience to the necessary use of Circumcision, as the *Iews* Synagogues did, but because *Paul* and *Timothy* were to be conversant in the Synagogues, where they observed the Sabbath, and Circumcision, therefore *Paul* did it meerly out of Christian Wisdom and Providence, that he might thereby win the *Iews* the more to respect his Person and Ministry, *Act.* 16. 3. for *Paul* desired to be conversant in the *Iews* Synagogues as much as might be, but he knew he could not be admitted to converse with them in their Synagogue-Worship, having *Timothy* an uncircumcised *Grecian* for his companion, unlesse he was Circumcised, for uncircumcised Persons might not be admitted to familiar converse with them in the exercise of Religion, *Acts* 10. 28.

Therefore seeing the Apostles saw cause to allow of the use of Circumcision by way of permission for a time, after that Christ had ordained Baptism, as the only Sacrament of initiation into his Church, they might by the same reason allow of the *Iewish* Sabbath in their Synagogues, though not in their Christian Churches, no more than they might allow of the use of Circumcision in their Christian Churches, for Paul would not Circumcise *Titus* to please some zealous *Iews* in the Christian Church, though he did Circumcise *Timothy* for the Synagogues sake,

Gal.

Gal. 2. 3, 4. And in this respect (though the observation of the Sabbath was fully ended virtually by the Death of Christ, and not permitted in the Christian Churches, yet) Christ was pleased to permit the use of it to his Apostles in the *Iews* Synagogues for a time, namely, as long as they had opportunity to preach to the *Iews* in their Synagogues, and in that respect it pleased Christ Jesus to blesse the preaching of the Apostles and Disciples in their Synagogues upon their Sabbath Day, to the conversion of many thousand *Jews*, though many of them after their conversion did still continue zealous for the Law, even after separation into Christian Churches, *Acts* 21. 20. *Acts* 15. 5. 24. *Jam.* 1. 1. 1 *Pet.* 1. 1. and their zeal to *Moses* Law, they did witnesse to all men, in that many of them did still resort to *Ierusalem*, to observe the festival Sabbaths, as some of them did in *Acts* 2. 5. and in this respect it was that *Paul* in relation to the Synagogue chiefly did tender their weak Consciences, saying, *To the Iews I became a Iew, that I might win the Iews, and to them that were under the Law as though I were under the Law*, 1 Cor. 9. 20. but in the Christian Churches *Paul* would not allow of any Jewish customs, *Gal.* 2. 5.

Acts 21. 20
Acts 15. 5. 24
Jam. 1. 1
1 Cor. 9. 20
Gal. 2. 5

Now this practise of the Apostles in observing the Jewish Sabbath for a time in their Synagogues, doth no more dis-approve the changing of the Sabbath into the Lords Day, than it dis-approves the changing of Circumcision into Baptism; for after that Christ had ordained the Sacrament of Baptism as one of the Seals of the New Covenant, the Apostles did still allow of the practise of Circumcision (namely in relation to their Synagogues, but not in relation to Christian Churches) and of all the other customs of *Moses* also by way of permission, for a time.

But as soon as the Apostles did but once perceive that many of the said beleeving *Iews* grew stiff and sturdy, for the observation of *Moses* Ceremonies in Christian Churches, much like unto the malignant *Iews* in the Synagogues, then *Paul* and the other Apostles also grew resolute to oppose the practise, not only of Circumcision in the Christian Churches, but of the use of the Sabbath, and of all the other customs of *Moses* also, *Gal.* 2. 5. and thereupon many beleeving *Iews* did oppose *Paul*, but yet the other *Iews* of the malignant Synagogues did hate *Paul* much more for his Doctrin, for they sought opportunity to lay hands on

on him that they might put him to death, and therefore they accused him to *Felix*, saying, *Certainly wee have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the World, and a chief maintainer of the Sect of the* Nazarites, *Acts* 24. 5. Acts 24.

In like sort *Stephens* Accusers testified against him, saying, that he had affirmed, *That Jesus of* Nazaret *should destroy their holy place, and change the customs of* Moses, *Act.* 6. 14. And when *Paul* came Acts 6. 14
to *Rome*, the *Jews* told him there, That this Sect was every where spoken against, *Acts* 28. 22. and when *Paul* came to *Jeru-* Acts 28. 22
salem, *James* told him, That the *Jews* were informed that hee taught the *Jews* which were among the *Gentiles*, namely the Christian Churches, that they should forsake *Moses*, and not live after the customs, *Acts* 21. 21. and the *Jews* of *Asia* said, *This* Act. 21. 21, 28
man teacheth all men every where against the People, and the Law, and this place, Acts 21. 28. By these, and such like testimonies it is evident, that *Paul* did mightily cry down the observation of all *Moses* customs in all Christian Churches.

And this is further evident also by *Pauls* down-right reproofs to the Churches of *Galatia*, Gal. 2. 3, &c. Gal. 3. 1. &c. Gal. 4. 9, &c. Gal. 5. 1, 2. but especially mark the manner of his phrase in his reproof in *Gal.* 4. 9, 10, 11. There he calls all the customs Gal. 4
of *Moses* but weak, and poor rudiments, whereunto as from the beginning yee will be in bondage again (as from the beginning of your conversion, when you lived in the Synagogues) *Yee observe days, and months, and times, and years, I am in fear of you, lest I have bestowed on you labour in vain.* The Apostle by four Phrases doth enumerate all the solemn Holy-days that were commanded by *Moses*, the observation of all which he oppoſeth in Christian Churches.

1 *Yee observe days*; by Days he means, That some of the beleeving *Jews* among them had perswaded the Churches of *Galatia* to observe their old weekly Sabbath-Days for the exercise of their publick Worship.

2 By Months he means, That some of the beleeving *Iews* among them had perswaded them to make conscience in observing the first day of every new Moon for the publick Worship of God.

3 By Times he means, That they contended for the observation

tion of the three solemn Festival Sabbaths, by resorting if they could to *Ierusalem*, where those three Festival Sabbaths were to be observed. And,

4 By Years he means, That they contended for the observation of that solemn Fasting-day, called the day of Attonement, which always fell out upon the tenth day of the seventh Month. These were all the set Days, and solemn Times which were commanded in *Moses* Law, in *Levit.* 23.

I do not mean that the said beleeving *Iews* did contend for the observation of the two last-named Sabbaths, by offering sacrifices upon the days appointed by *Moses*, in their Christian Churches, for all the *Iews* in general did hold it utterly unlawful, yea they held it to be death to offer any sacrifice after the Temple was built, in any Synagogue, or in any other place save in the Temple it self.

But my meaning is, That the said beleeving *Iews* did contend for the observation of the two first sorts of days in their Christian Churches, as the only lawful and commanded days for Gods publick Worship; for the manner of the *Iews* was to observe every seventh day in their Synagogues, *Acts* 15. 21. and their manner was to observe every first day of their New Moons, not only at the Temple, but also in their Synagogues, and places of publick Worship, where the Word of God was used to be preached, 2 *King.* 4. 23. but the Apostle *Paul* doth oppose the observation of these days in Christian Churches as much as he doth the other, and therefore he wrote to the dispersed *Hebrews*, that professed Christianity, that the former Covenant which stood in the outward observation of *Moses* ceremonies waxed old, and was ready to vanish away, *Heb.* 8. 13. and also in *Heb.* 13. 9. He exhorts them, not to be carried abut with diverse and strange Doctrins, (namely, not to be carried about to the observation of *Moses* Ceremonies) for (saith he) it is a good thing that the heart bee established with Grace, and not with Meats, which have not profited them that have been exercised therein; and in chap. 9. 10. he calls the observation of Meats and Drinks, and divers Washings, carnal Ordinances, imposed unto them, until the time of Reformation, which time of Reformation was already come.

Acts 15. 21

Heb. 8. 13

And also he exhorteth the *Colossians*, saying thus; *Let no man therefore*

therefore judge you in meat or drink, or in respect of an holy day, or of the New Moon, or of the Sabbaths, which are a shadow of things to come, but the Body is Christ, Col. 2. 16, 17. Col. 2. 16, 17

In these words the Apostle doth exhort them, not to let any man to rule over them as Judges of their Christian liberty, by inforcing and perswading their Consciences to the observation of *Moses* ceremonies, seeing they were but shadows of something to come, namely, they were but shadows of somthing to be fulfilled by Christ; for Christ the Body was already come in the place of them all; yea saith the Apostle, *Let no man beguile you of your prize*, Col. 2. 18. 20 namely, of that precious liberty which Christ by his Death hath purchased for you, from the bondage of *Moses* ceremonies, v. 18. and then he passeth his sentence against the Authors of their disturbance, saying, *They are but self-willed in humbleness*, &c. and then in ve. 20. the Apostles conclude thus, *If ye be dead with Christ from the decrees of the world* (if you beleeve that Christ by his death hath ended decrees) *why as though yee lived in the world* (namely in the observation of *Moses* ceremonies, which were composed but of worldly things, and in that respect the Sanctuary is called a worldly Sanctuary, *Heb.* 9. 1.) *Follow yee decrees*, &c.

That which I aym at by this discourse is this, namely, to declare, that there were some beleeving *Jews* in the Church of *Colosse* that did earnestly contend (not only for the observation of *Moses* ceremonies in general, but also that did in particular contend) for the observation of the Jewish Sabbath, as the only commanded day of Gods publick Worship in Christian Churches; and hence I infer, that these beleeving *Jews* needed not to have contended so earnestly for the observation of the Jewish Sabbath, if the Apostles had not laid the observation of it aside, and required Christian Churches to observe the Lords Day for their Christian assemblies, in the place of the seventh day.

Obj. 2. *I conceive these beleeving* Jews *did not contend for the observation of the Jewish Sabbath, as you think, but for the observation of the other Festival Sabbaths; against which only the Apostle doth speak.*

Ans. 1. If you will grant, That the Apostle doth exhort the Church of *Colosse* not to submit their Consciences to the observation of their Festival Sabbaths, then much more doth he exhort them not to submit their Consciences to the observation of

their weekly Sabbaths, or seventh day; for the weekly Sabbath was a typical sign as well as their other Festival Sabbaths, and therefore the death of Christ doth abolish them all alike.

Col. 2. 16 2 And more particularly I answer, That *Pauls* meaning by the word Sabbaths, in *Col.* 2. 16. doth not (as I conceive) point out any other Sabbath but the seventh day only; for *Paul* doth enumerate all the several sorts of their Holy-days under these three several expressions; First, saith he, *Let no man judge you in respect of a Holy-day*; Secondly, *Or of the New Moon*; Thirdly, *Or of the Sabbaths.*

1 Under the term Holy-day the Apostle doth comprehend their three yearly Holy-day Feasts; for there are no other solemn commanded Holy-days in *Moses*, except the New Moon, and the ordinary Sabbath days, and these are not included in the term Holy-day, because they are distinguished, and sorted out from them by other distinct terms; neither doth the Apostle comprehend any human Holy-days in this number, such as were sometimes commanded by their *Sanedrim* (upon some special occasions) as the days of *Purim* were, *Est.* 9. and as the day of Joh. 10. 22 Dedication was, *Joh.* 10. 22. for these temporary Holy-days must not be Co-partners with the said yearly standing Holy-days of *Moses*; neither do I think that the Apostle doth now forbid the observation of such occasional temporary Holy-days in Christian Churches; but the Apostle doth out of all doubt dehort them from the observation of their three Festival Holy-days; therefore by the term *Holy-day*, which the Apostle distinguisheth from the two other sorts of Holy-days, namely from the New Moon, and from the Sabbath, he must needs mean no other but the said three yearly Festival Holy-days.

2 By the New Moon the Apostle means the first day of every New Moon, which the *Jews* observed in all their Synagogues, as a constant Holy-day for the hearing of Gods Word preached in all the coasts of Israel, *Numb.* 28. 11. 2 *King.* 4. 23.

3 Therefore the term *Sabbaths* must needs mean their weekly Sabbaths, which some Christian *Jews* that still remained zealous for the Law, did labour tooth and nayl to perswade the Church of *Colosse* to observe for the day of their publick Worship; but the Apostle told them, that all this Bill of Decrees Christ had wiped Col. 2. 14 away by his death, *Col.* 2. 14.

3 It

3 It is yet further evident that these three terms in *Col.*2.16.do fully comprehend all the Holy-dayes that are in *Moses*, because *Moses* doth comprehend them all in three the like termes in *Num.*10.10. *Ye shall sound an Alarm*, (1) *In the day of your Gladnesse*; And (2) *In your Solemn Feasts*; And (3) *In the beginning of your months.* Num.

Though these three termes are not placed in the same order that *Paul* doth his in *Col.*2.16. yet they must needs comprehend all the Ceremonial Sabbaths, or Holy-dayes of *Moses*: For first, by the day of their Gladnesse, *Moses* doth mean such a day of gladnesse, as he doth distinguish from their Solemn Feasts, and from their New Moons; which distinction ought not to be sleighted; And therefore *Baal Hattarim* understands it of the Sabbath day. And indeed no day hath the prehemmence of gladnesse to this day, for it was first ordained to be a day of rest to God, because he had established *Adams* happinesse, and the Government of the whole Creation on the Promised Seed, who had undertaken to break the Devils Head-plot, and therefore he rested in the Mediator, and was refreshed, and it was a typical sign of faln mans resting on the Mediator for his Redemption from Satans Head-plot, and therefore it was the first great day of gladnesse to faln *Adam*, and therefore as I have formerly noted, the seventh day is placed among the Festival Sabbaths in the first place, as the chiefest day of gladnesse, *Lev.*23.3. Lev.23.3.

And indeed no other day can be meant by the day of gladnesse, but the Sabbath or seventh day, and the reason is plain, because all the other Holy-dayes in *Moses* are fully comprehended in the other two termes.

4 *Solomon* in 2 *Chron.*2.4. doth expound the said three termes, by shewing the solemnity of all the sorts of Holy-dayes in the Temple-service, for he built a Temple to the Lord, namely, *To burn sweet incense before Him, and for the continual Shew-bread, and for the Burnt-offerings of the morning and evening*, (1) *On the Sabbath dayes.* (2) *In the New Moons.* And (3) *In the Solemn Feasts of the Lord.* This is a perpetual thing for *Israel*. And moreover the *Hebrew* Doctors say, That they did blow with the silver Trumpets in the Sanctuary, (1) Over the Burnt-offerings of the Sabbaths, (2) In the New Moons. And (3) in the Solemn Feasts. 2 Chron. 2.

By these two Scriptures compared together with *Col.*2.16. and

and with *Gal.*4.9,10,11. It is evident that all the solemn Holy-dayes in *Moses* are comprehended under the said three termes; And therfore by the term Sabbaths in *Col.*2.16. as it is distinguished from the New Moon, and a Holy-day, must needs be meant the weekly Sabbaths onely, which some Christian Jews contended to have observed in their Christian Churches in opposition to the Lords day.

Mat.24.20. Object. 3. *It seems to me that our Saviour did not ordain his Resurrection-day in place of the seventh day, because our Saviour in* Mat.24.20. *doth warn his Disciples to pray (at the time of their destruction by the* Romans*) that their flight might not be, neither in the Winter, nor upon the Sabbath day: Now if Christ had abolished the Sabbath by his death, as you affirm, then he would not have given this caution of praying that their flight might not be on the Sabbath day, so long after his death, for it was about forty yeers after his death ere the City was destroyed by the* Romans.

Ans. Christ did not give this caution to his Disciples in the nature of a Command, or forbidding, but in the nature of a dis-allowing of the Jews superstitious opinion of the outward rest of the Sabbath, so long after his death: They might in that space have been better taught and instructed, if they had not been enemies to the Gospel of Christ, but because they would not be instructed, therefore our Saviour told his Disciples, that the Jews of *Judea* in general would hold such a superstitious opinion, both of the holinesse of the Temple, and of the outward rest of the Sabbath day, that it would be a grievous calamity to them if they were forced to flye for their lives upon the Sabbath day, more than upon any other day in the week: But yet this must be marked, that our Saviour speaks this to his Disciples, but as a Prophetical Historian, foretelling them what would be the common opinion of the Nation of the Jews in those dayes, namely, that they would be infected with such a superstitious opinion of the holinesse of the outward rest of the Sabbath, that they would neither stir hand or foot to break the outward rest of the Sabbath by flight to save their lives. This caution of our Saviour to his Disciples must needs be understood in this sense, because the whole frame of his speech is fetched (by way of allusion) to a former like sad calamity, which fell upon them under *Antiochus Epiphanes*, who did purposely molest them upon the Sabbath day, as also in the Winter time, and then they

they suffered extreme miseries by reason of their superstitious opinion of the outward rest of the Sabbath day, which they might have prevented, if they had held it lawful at first, as they did at last, that in case of necessity they might either fight or flie for their lives upon the Sabbath day.

Our Saviour in this his speech to his Disciples doth allude to the times of *Antiochus*, and therefore he doth mention the Winter as well as the Sabbath day, for *Judas Maccabeus* did cleanse the Temple and the Altar in the Winter, *Joh.*10.22. and three yeers before it was polluted in the Winter, 1 *Mac.*1.54. And secondly, it was also polluted upon the Sabbath day, 1 *Mac.*2.38. and now it was a time of grievous calamity to the *Jews*, and therefore by way of allusion to this calamitous time, our Saviour bad them pray, That their flight might neither be in the Winter, nor yet upon the Sabbath day, for then they would do as they had done, neither fight nor flye to save their lives. This their blind zeal our Saviour reproves, 1 *Mac.*2,34.36.38.41. and 2 *Mac.*6.11.

It follows therefore by good consequence, that our Saviour did not now in sadnesse teach his Disciples the continuance of the Sabbath so long after his death, no more than he taught them the continuance of the service of the Temple, by calling the Temple *The Holy Place*, vers.15. But no man, I think, will say, that Christ did then esteem the Temple to be the Holy Place, but he names it so *Docastically*, because the *Jews* of *Judea* in general would then esteem it and call it the Holy place, and in that respect also our Saviour doth call the *Romans* that should enter into the Temple, *The Abomination of Desolation*, just as *Daniel* had done, *Dan.*9.27. By this it is evident that Christ spake by allusion to former times: But he knew well enough that the holinesse of the Temple, as well as the typical Rest of the Holy Sabbath, were fully ended by his death.

I grant, that the Temple was once truly called the Holy Temple, because it was ordained to be a type of the holy humane nature of Christ wherein his God-head dwelt, *Joh.*2: But yet this typical holinesse of the Temple must needs have an end, as soon as the Holy of Holies did but enter through the vail of his flesh into heaven to appear before God for us, *Dan.*9.24. with *Mat.*27. 50,51. *Heb.*9.14. and the goodlinesse also of the Temple must have

have an end as soon as he that was greater than the Temple had finished his Oblation, *Mat.*12.26. and by the like reason also the Sabbath, as it was a type of our resting on the Seed of the Woman to break the Devils Head-plot, must end as soon as Christ had finished his Sacrifice of Attonement.

I will therefore conclude my answer to this Objection, That Christ by this speech of his to his Disciples did but tell them what would be the comon opinion of the Nation of the *Jews* at the time of the destruction of *Jerusalem*, as I have already declared it; but he intended no more to teach them the continuance of the Sabbath, than the continuance of the Holinesse of the Temple; neither did he by this Caution to his Disciples intend to prefer the Sabbath above the Lords day, no more than he intended to prefer the Winter above the Summer, of all which things he spake by way of caution to his Disciples what would be the common opinion of the *Jews* at the destruction of *Jerusalem.*

Object.4. *If Christ had ordained his Resurrection-day as the day of his publick Worship in place of the Sabbath or seventh day, then me thinks the Apostles in their Writings should have recorded it, with the Circumstances of it, namely, the time when, and how he did ordain it; if this had been done, the matter had been out of question to all men.*

Ans. The Wisdome of God did not see it good to make all his Ordinances cleer to all men at the first sight; when our Saviour was here upon the earth, he did oftentimes open his mouth in Parables, that they which see not might not perceive, and that his best servants might dig for his hidden Treasures: But I may say also it is not recorded that Christ did instruct any of his Apostles of the time when, nor of the manner how he did first ordain *John* to baptise, but because all men generally held *John* to be a Prophet, therefore they concluded that he had received some authority from heaven to baptise subjects for Christ, against he came into his Kingdome, which he proclamed to be at hand; and by the like authority, we may conclude that the Apostles did command the observation of the Lords day for Gods publick Worship in the place of the seventh day, because it was in frequent use in their dayes, as I have proved, and they being Prophets, had special direction from Christ the Lord of the Sabbath so to direct his Churches, which directions in all probability they received from him at his first comming

to

to their Assembly in the evening of his Resurrection-day, or else in the evening of his second coming to their Assembly, on that day seven-night, *Joh.*19.20.26. for then he opened their understandings to understand such Scriptures as he alleged concerning his Death and Resurrection, *Luke* 23.54.47. and then also he gave them a new Commission to preach the Doctrine of the forgivenesse of sins in his name, *Joh.*20.21,22,23. and then he gave Commandements unto them, and spake of such things as appertained to the Kingdome of God, *Act.*1.2,3. doubtlesse therefore he did then instruct them concerning the day of his publick worship wherein they must preach forgivenes of sins in his name to all the world; and this Commission he did again renew unto them before his ascension, saying, *Go and teach all Nations, baptizing them in the Name of the Father, Son, and holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you alwayes to the end of the world.* Whatsoever therefore the Apostles commanded the Christian Churches to observe, they did it by vertue of Christs former command; and therefore *Paul* saith, *I have received of the Lord that which I have delivered unto you,* 1 Cor.11.23. The Commandements therefore which the Apostles gave unto the Christian Churches, they were the Commandements of Christ, among which Commandements, the observation of the Lords day must needs be one in place of the Sabbath, which was fully abolished by the death of Christ.

Joh.19.20,26.

CHAP. XVI.

Being an Answer to several Questions, 1 *Whether Christians now under the Gospel are bound to observe the Lords day as strictly from all work, and as holily in all the duties of Religion, as the Jewes were to observe the Sabbath day.*

Quest.1.

THe Sabbath, or seventh day, must be considered, either as it was a holy sign; Or secondly, as it was the holy time of Gods worship; in the first sense the Lords day is not like the Sabbath; for our Lords day is not a sign of a thing to be performed by Christ, as the Sabbath was, but now our Lords day must be

*Answ.*1.

observed as a memorial that Christ hath fully broken the Devils Head-plot by his Mediatorial Sacrifice; and this he hath declared to his Church by his Resurrection from the dead on the first day of the week, and in remembrance thereof, he hath now ordained that day to be imployed as the sanctified time of his worship in attending upon his Ordinances both publick and private, as strictly from all work, and as holily in all Christian duties, as the Jews were to observe the Sabbath day under the Law, and in remembrance thereof, *John* doth stile it the Lords day, *Rev.* 1.10.

Exod.16.5. Exod.35.3.

Quest.2. *Might not the* Jews *so much as kindle a fire upon the Sabbath day to dresse necessary food? As Mr.* Ainsworth *seems to understand the Scriptures with the consent of the Hebrew Doctors in* Exod.16.5. *and in* Exod.35.3.

Ans. I grant, that Mr. *Ainsworth* doth so understand the Scriptures, and so do some of the *Hebrew* Doctors: But yet withall, I say, that the Scriptures rightly understood, did always allow the *Jews* as much liberty to kindle a fire for the dressing of necessary food upon the Sabbath day, as it allows Christians on the Lords day, as it is evident by the example of our Saviour himself,

Luke 14.1.

for he went to a Feast upon the Sabbath day into the house of a chief Pharisee, *Luke* 14.1. and at the same time the Pharisee had many other guests present, for our Saviour marked them how they chose out the chiefest rooms at this Feast, v.7,8. And this Feast I conceive was a Wedding Feast, though I also beleeve that the

It is unlawfull to begin a Mariage upon the Sabbath day. Lev.23 8.

new maried parties were maried before this day, & not on this day, for the *Jews* held it utterly unlawful to begin their Mariage upon the Sabbath day. See *Ainsi.* in *Lev.*23.8. But yet they held it lawful to keep a Wedding Feast upon the Sabbath day, and the reason is plain, because they held it to be a lawfull custome to keep a Wedding Feast for seven dayes together, of which number the Sabbath day must needs be one, *Judg.*14.10,12. *Gen.*29.27,28. And this is a common rule among the *Jews*, *That whosoever marieth a Maid, he shall rejoyce with her seven dayes, not doing any work, but eating, drinking, and making merry.* See *Ainsi.* in *Gen.*29.27.

And none could keep such a Feast of many persons in the cold Winter without the use of a fire to make their food comfortable to nature, according to the nature of a Feast. And it is further to be noted, that whiles our Saviour was present at this Feast, he found no fault with the act of Feasting, but onely with some

con-

corrupt circumstances which did accompany this Feast. 1 He found fault with some of the guests, because they chose out the uppermost seats. 2 He seemed to reprove the Governour of the Feast, because he invited his rich friends onely, vers. 12. But Christ told him it had been more suitable to the Sabbath day if he had invited the poor to his Feast: And yet I beleeve it was not sinfull to bid the rich; for if it had been sinfull, Christ would either have declined the invitation, or else he would have born witnesse against it as a sinful practise; but he did neither of these, therefore it was not sinful to invite the rich to a Feast upon the Sabbath day, where the Feast must last seven dayes together.

2 I answer, That it was as lawfull for the *Jews* to kindle a fire upon the Sabbath day to prepare warm food for infirm and weak stomacks (which are almost in every family) as it was to do any other work of mercy: And it was lawfull to do works of mercy upon the Sabbath dayes, as it is evident by our Saviours often shewing of compassion to weak and sickly persons upon the Sabbath day.

3 I answer, that the Priests did hold it lawfull to kindle new fires on the Sabbath dayes for the use of their Sacrifices; I grant they had one constant and continual fire that was alwayes maintained by the side of the Altar; but from this fire they used to kindle other fires for the burning of such parts of their Sacrifices as they offered on the Sabbath dayes. Hence I infer, that seeing Christ Jesus hath told us that he doth prefer mercy before Sacrifice, no question but he allowed the *Jews* to kindle a fire for works of mercy, as well as for the use of Sacrifices, on the Sabbath day, and therefore out of doubt they might kindle a fire on the Sabbath day to prepare necessary food for such as are infirm of nature. See *Mat.* 12.5,6. Mat.12.5,6.

4 I answer, That the Priests did kindle new fires every Sabbath day to boyl or roast their portion of meat which was due unto them from each Sacrifice by Gods allowance; for God commanded them to eat their part and portion in the same day wherein the Sacrifice was offered, *Lev.* 7.15. but they could not eat this portion, unlesse they kindled a fire, either to boyl it, or roast it.

5 On the day of Attonement (which was a Sabbath of Sabbatism, and therefore every way as strict for rest as the Sabbath

or seventh day was, yet) then the High Priest (which must of necessity often wash his Body for the several services of that day) might, in case he were an old man, or sickly, have his water wherein he bathed his body made warm by the use of Fire; the Hebrew Doctors say, They took off the cold from the water either by Irons made hot in the Fire, or else by mixing of hot water with the cold. See *Ainsw.* in *Lev.* 16. 24.

By these and sundry such like instances it is evident, That the *Jews* might lawfully kindle a Fire upon the Sabbath Day to prepare warm meat for the comfort of the infirm, the aged, or sickly persons.

Exod. 35. 3 Quest. 3. *Is it not plainly said in* Exod. 35. 3. *Ye shall not kindle a fire in your Habitations upon the Sabbath Day?*

Ans. Though some that are both godly and learned Christians, as well as some later *Jews*, do hold it unlawful to kindle a Fire on the Sabbath Day to dresse any meat, yet the more ancient Rabbins, and many learned Christians also, do restrain this Prohibition of kindling a Fire to Artificers only.

But for the better understanding of the true sense of this text, it is necessary to compare it with the like prohibition in *Exod.* 31. 1, &c. where the Lord commanded *Moses* to command *Bezaliel* to make the Tabernacle, and all the appurtenances thereof, with all diligence; that is to say, with all possible speed, without any delay, because it was to be for the place of the Lords residence among them, *Exod.* 25. 8. 22. but yet notwithstanding this careful diligence, the Lord commanded *Moses*, saying in

Exod. 31. 13 ver. 13. *Speak unto the Sons of Israel, and say, Verily* (or notwithstanding, as the Seventy read it) *my Sabbaths yee shall keep, for it is a sign between me and you, throughout your Generations, to know that I am Jehovah that sanctifieth you.*

In these words God gave a double reason why they might not do any work about the making of the Tabernacle upon the Sabbath Day.

1 Because the Sabbath was the sanctified time for his publick Worship, in these words, *Verily* (or notwithstanding my command of your diligence) *my Sabbaths yee shall keep.*

2 Because the Sabbath was a *sanctified sign between me and you throughout your Generations, &c.* ver. 13.

3 Unto all this, a threatning is added, in case any man did pre-

presume to do any work about the Tabernacle, *Every one that profaneth it shall be put to dye the death*, ver. 14, 15. Exod. 31. 14, 15

This phrase implies, That for their double sin in prophaning Gods sanctified Time, and Gods sanctified Sign, they should bee put to dye such a kind of death, as was after a sort a double death; for 1. He must be stoned to death; and 2. His dead body must be after his death hanged upon a Tree till Sunset, for the greater detestation of that Sin, and for the greater terror of others; for this is a thing upon Record in the *Hebrew* Doctors, That all such Malefactors as deserved stoning to death must be hanged up afterwards upon a Tree, as it is manifest also by the instance of the rebellious Son, in *Deut.* 21. as I have opened the matter more at large elsewhere.

But if it be conceived by any, that if any man will now presume to gather sticks upon the Lords Day, he should be punished with stoning to death, as the man that gathered sticks on the Sabbath Day was;

I answer, There is not the like reason, because the Lords Day is not ordained to be a sanctified sign of Gods resting, and of Mans resting in the Seed of the Woman to break the Devils Head-plot, as the Sabbath was.

I conclude therefore, by comparing the work of the Tabernacle in *Exod.* 31. with the work of the Tabernacle, as it is repeated in *Exod.* 35. that the only reason why they might not kindle a fire in their Habitations on the Sabbath Day was, to restrain them from their eager desire, from their rash or superstitious zeal to prosecute the work of the Tabernacle, which was commanded to be done with such careful diligence for the place of Gods residence among them; the Lord doth prefix a prohibition to restrain them from kindling any fire for that work, and to prevent their rash and heady zeal a threatning is annexed; *Whosoever doth any work* (namely of his particular Calling) *upon the Sabbath Day, shall be put to death, Exod.* 35. 2. therefore yee shall kindle no fire for that businesse, *ver.* 3.

And as it was unlawful for them to kindle a fire for such works as belonged to their particular Callings on the Week-days, so out of all doubt it is as unlawful for Christians to kindle a fire on the Lords Day to do any such servile works as that was; but wherein can you finde a prohibition wherein the *Jews* are for-

forbidden to kindle a fire on the Sabbath Day for the dreſſing of neceſſary food for infirm or craſie bodies?

Queſt. 4. *It ſeems to me, that the* Jews *might not kindle a fire on the Sabbath Day to dreſſe any meat at all therewith; for* Moſes *ſaith thus*, To morrow is the Sabbath of Holineſſe to Jehovah, Bake that which yee will bake, and ſeeth that which yee will ſeeth (*namely in the ſixth day, as it is in ver.* 5.) and all that remaineth over, lay it up for you as a reſervation until the morrow, *Exod.* 16. 23. *From this Scripture I think it is evident, That the* Jews *were prohibited to kindle a fire upon the Sabbath Day, neither to bake or boyl any of their Manna, but all muſt be done on the ſixt day, that ſo they might not kindle a fire for it on the Sabbath Day.*

Exod. 16. 23

Anſ. This baking and boyling of their Manna before the Sabbath Day, doth not forbid them to heat their Manna with fire in the Sabbath, to make it fit for infirm and weak ſtomacks; but the baking and boyling forbidden by *Moſes* upon the Sabbath Day, was ſuch a baking and boyling as was accompanied with laborious work, ſuch as might and ought to have been done on the ſixt day, as it appears by *Numb.* 11. 8. there, after the people had gathered their Manna, they did prepare it (with laborious work) ſeveral ways ſuitable to every ones taſte or liking, & therefore they did Firſt grinde it in Mills, or beat it in Morters. Secondly, Then they baked it in Pans, and made Cakes of it. Thirdly, Otherſome did boyl it; and thus it was ſeveral ways prepared and Cooked (according to every ones taſte and liking) with laborious work on the ſixt day; now ſuch kind of laborious works as theſe were forbidden to be done in the Sabbath Day, becauſe they might be done on the ſixt day; and in that reſpect the *Hebrew* Doctors ſay, Whoſo laboureth in the evening of the Sabbath, he ſhall eat in the Sabbath. See *Ainſ.* in *Levit.* 16. 26. And truly I think there is no conſcientious Chriſtian that doth hold it lawful to defer, or put off ſuch like laborious works as theſe to the Lords Day, for it is all one as if a man ſhould defer the grinding of his Corn, the baking of his Bread, or the making of his Pies unto the Lords Day; but no conſcientious Chriſtian that is judicious (I think) doth hold it unlawful to temper a Pudding of the Meal that was ground on the ſixth day, or to heat a Pye that was made on the ſixt day, or to boyl a neceſſary quantity of meat that was killed and quartered on the ſixt day,

Numb. 11. 8

or

or to uſe that wood for fire that was carted home, and cut ready for the fire on the ſixt day, or to uſe Water that was fetched home to the door on the ſixt day; all theſe, and ſuch like things might as lawfully be done by the Jews on the Sabbath Day, as by godly Chriſtians on the Lords Day; and this is fully evident by our Saviour, in that he did juſtifie his Apoſtles for their work, in gathering of certain ears of Corn in other mens fields, and rubbing the ſaid ears, to prepare it for food, on the Sabbath Day, and doubtleſſe after the ſaid rubbing it was either parched in the Fire, or boyled in Water, fit for the digeſture of the ſtomack, or elſe if they had eaten it raw it had been but courſe and hard food. Now if it had been unlawful to prepare ſuch a ſmall quantity of food, as was fit for the preſent ſupport of nature, on the Sabbath Day, doubtleſſe Chriſt would have commanded his Apoſtles beforehand, to provide their Scrip full of Victuals, namely on the ſixt day; but in as much as he had not made ſuch proviſion on the ſixt day, but did juſtifie his Apoſtles for this work in the Sabbath Day, by alleging the example of *David* in eating the Shew-bread in caſe of hunger, he did thereby confute and reprove the *Jews* ſuperſtitious opinion of the outward reſt of the Sabbath; alleging alſo, That the Sabbath was made for man, and not man for the Sabbath, *Mar.* 2. 27. as if Chriſt had ſaid thus, If man had been made for the Sabbath, then man muſt have ſerved the Sabbath before his own neceſſity, but ſeeing man was not made for the Sabbath, but the Sabbath for man, namely to ſerve mans neceſſity, therefore it follows, that the Sabbath was made, ordained, or inſtituted, after man was in neceſſity, and in miſery, namely after *Adams* Fall, chiefly for the good of his ſick and ſinful Soul (and therefore God did bleſſe it with ſuitable Ordinances, and did ſanctifie that day for the uſe of thoſe Ordinances) but yet withall the Sabbath was made to ſerve man in miſery, in reſpect of his Body, that it might reſt and be refreſhed with convenient food, Phyſick, and the like, and therefore godly Wiſdome will make all the godly careful to improve the Lords Day ſo, as that it may ſerve to the beſt good both of their ſinful Souls, and of their weak and frail bodies alſo. Mar. 2. 27

Queſt. 5. *Are Chriſtians bound to reſt on the Lords Day, as ſtrictly from bodily recreations, and from all things that are not work, as the Jews were on the Sabbath Day, for the* Hebrew *Doctors ſay? That the*

Jews

Jews must rest on the Sabbath Day from things that are not work; as from climbing on a Tree, riding on a Beast (or the like;) from the judging of Civil causes, putting off the shooe, and taking the Brothers Wife (spoken of in Deut. 25.) *separating of Tythes, first Fruits (and the like;) valuing of things (spoken of in* Levit. 27.) *and from speaking with a mans partner on the Sabbath Day, what he will buy, or how he will build his house, and the like, as it is noted by Mr.* Ainsw. *in* Exod. 20. 10. *and in Exod.* 31. 17.

Ans. I have shewed you on the word *Sanctified* in *Chap.* 10. That God sanctified the whole seventh day for his service, not only the time of the publick Ordinances, but the whole day, and therefore it was sanctified for the use of private Ordinances as well as for the publick, and therefore no time may be exempted from these holy Duties but in cases of necessary food, Physick, or the like cases of necessity; & therefore before we addresse our selves to Gods publick Ordinances, wee must be careful to prepare our Souls to come with fear and reverence, and so in our Hearing, in our Praying, Singing, &c. wee must take heed how wee Hear, how we Pray, and Sing; so likewise afterwards we must examine our selves, how our Souls have profited by the publick Ordinances, or else we may look for a Curse, rather than a Blessing from the said Ordinances. Hence it follows by necessary consequence, That no good Christian can allow himself liberty to do such kind of exercises as you have named, but they will interrupt the efficacie of those blessed and commanded Ordinances wherewith God hath blessed the seventh day, and therefore such kind of exercises must needs be as sinful to be done by Christians upon the Lords Day, as they were by the *Jews* upon the Sabbath days.

Quest. 6. *Were Recreations on the Sabbath punished among the* Jews *by the Magistrates, with the same kind of punishments that Working on the Sabbath was?*

Ans. They did not punish all sins alike, but they made a difference, for they punished the sin of working servile works (on the Sabbath) namely such kind of works as belonged to mens particular Callings on the Week-days, with the heavieſt kind of death that was in use among them, namely with stoning to death (as I have noted it in Chap. 10. & 11.) But the said Recreations or things that were not properly work they punished only

only with scourging, for *Maymony* speaking of the day of Attonement (which was a Sabbath of Sabbatism, and therefore in all respects it must be observed with as strict a rest as the seventh day was) saith thus; All work for which men are to be stoned if they do it on the Sabbath Day, they are to be cut off if they do it on the day of Attonement; and whatsoever is unlawful to be done on the Sabbath which is not work, is unlawful to bee done on this day, and if he do it, he is *to be scourged*, as *he is to be scourged for doing it upon the Sabbath Day*. See *Ainsw.* in *Levit.* 23. 20.

Thus we see that the *Hebrew* Doctors do make a difference of Sins and Punishments, according to the difference of days and times.

1 They held, That servile working on the seventh day was to be punished with stoning to death.

2 They held, That servile working on the day of Attonement was to be punished with cutting off (which is several ways to be considered.)

For cutting off, see *Ainsw.* in Exod. 22. 20. Lev. 20. 10. 17, 18. Num. 9. 13

3 They held, That servile working on their other festival Sabbaths was to be punished with Scourging, or with Excommunication. See *Ainsw.* in *Lev.* 23. 5, & 7. But,

4 All other things that were done on the seventh day which were not work (though in some sort Recreations, &c. are like work) the Magistrates punished with Scourging only, or with Excommunication for a time, for these two were esteemed among the *Iews* to be much alike equal punishments, as I have shewed in the *Iews* Synagogues Discipline.

And truly such kind of Recreations are as sinful to be used by Christians on the Lords Days, as they were to the *Iews* on the Sabbath Day, because they take off the Heart from the advantage of improving the publick Ordinances to the Spiritual good of the Soul, which God intended, when he blessed and sanctified the seventh day for mans best good; I say therefore, that no conscientious Christian ought to take liberty to do such things on the Lords Day, neither will any conscientious Magistrate permit such things to be done on that day, though it be after all publick exercises are ended; yea I do beleeve that godly Magistrates will not only be grieved at the practise of such sins, but they will be forward and ready to put out their power to suppresse such sinful

Magistrates are bound to punish the profanation of any part of the Lords Day, (whether it be by Work, or by Recreation) either by Scourging, or by some Mulct that is equivalent.

sinful practises, by punishing such Malefactors, either with scourging, or with some mulct that is equivalent thereto.

Exod 34.21. *Six dayes thou shalt labor, and in the seventh day thou shalt cease in Earing time, and in Harvest thou shalt cease,* Exod. 34.21.

Under these two words *Earing time and Harvest,* All, or any other works of a mans particular Calling, are comprehended.

Hence I reason thus:

If the Plownan (by whom the King is maintained, *Eccles.* 5.9.) must cease not onely from plowing, but also from the Inning of his harvest upon the Sabbath day, yea though all the six dayes had been rainy weather, and that day fair, then it follows, that works of lesse consequence, and of lesse necessity (as civill Recreations, and the like) ought not to be done on the Lords day, because it is the sanctified time of Gods publick worship, as the seventh day was; and therefore Christians are bound to have the like tender regard, and the like tender care of it as Gods sanctified time (though it be not a sanctified sign, as the seventh day was) and seeing God is pleased to give unto us six whole dayes for our necessary works, and for our necessary recreations, he may well require Christians to give unto him the full improvement of the seventh day for the bettering of our souls by his publick and private Ordinances, or else we may expect a curse rather than a blessing, from the careless observation of that day.

God is jealous of the prophanation of any part of his sanctified time; for when the greedy Earth-worms among the Jews did but wish in secret in their hearts, that the Sabbath were gone

Amos 8.5. that they might set out their corn to sell, *Amos* 8.5.

God took notice of their inward prophaning of his holy time, and he was so displeased with them for their inward earthly wishes, that he *Sware* by the Excellency of *Iacob*, saying, *Surely I will never forget any of their works; Shall not the land tremble for this, and every one mourn that dwelleth therein?* vers. 7,8.

Now seeing God was so displeased with them for their secret prophanation of the sanctified time of his worship by their worldly thoughts and desires (yea though it were but after Gods publick worship was ended) then doubtlesse seeing Jesus Christ hath still reserved the seventh part of time for his publick worship, he will not allow Christians now more liberty than the Jews had, either to prophane thoughts, or to sport and recreate them-

themselves on the Lords day; no, though it should be after the publick exercise is ended: God requires the heart on that day, as well as the body, to be imployed on spiritual things onely. The promise in *Es.*58.13. (to such as make conscience of sanctifying the Sabbath in the inward man) I confesse, is made to that Sabbath of Sabbatism called the day of Attonement, but yet this day of Attonement must be considered as it was a Sabbath of equal respect in regard of the sanctified time of Gods worship to the seventh day, and therefore that which is unlawfull to be done in the one, is unlawfull to be done in the other also, both in respect of the outward, and also in respect of the inward man.

Quest.7. *Did not the Jews hold it lawfull to do works of mercy and works of present necessity on the Sabbath day?*

*Ans.*1. In the dayes of our Saviour, some of the Jews were so superstitious of the outward rest of the Sabbath, that they were often offended with our Saviour, because he did works of mercy, and works of necessity on the Sabbath day; but it was not so with the Jews from elder times; *Maymony* saith, *If a Thief dig thorow a house upon the Sabbath day, it is free for any to kill him with any death they can put him to.* See *Ainsw.* in *Exod.*22.2. This they allowed as a case of present necessity, it could not be deferred, as a Magistrate may defer the putting off a Malefactor to death, untill any one of the six dayes, because the Magistrate hath the Malefactor in safe custody in some sure prison; and therefore they say, It is not lawfull to put a Malefactor to death on the Sabbath day, because it is written that no fire shall be kindled upon the Sabbath day, *Exod.*35.3. namely not for the use of any mans particular Calling (as I have already opened this Text) therefore no fire may be kindled upon the Sabbath day for the execution of a Malefactor, for that was but the work of the Magistrates civil Calling. See *Ainsw.* in *Exod.*18.22. and yet notwithstanding they held it lawfull for the Magistrate to put a Malefactor to death upon a Festival Sabbath (as it appears by their practice in putting our Saviour to death on a Festival Sabbath, for they did not hold those Sabbaths to be equal to the seventh day) but if a Thief came to steal on the Seventh day, and was taken in digging thorow an house, they held it lawful for a private man to kill him on the Sabbath day (though they did not hold it lawfull for a Magistrate to kill a Thief then) because it was a case of present

Exod.22.2.

See *Ainsw.* in Exod.35.3.

Joh.19.31.

sent necessity, for he might escape unlesse he were killed at that instant.

And truly Christians may do as much as this on the Lords day, and no more, without sin.

2 Our Saviour confuted the Jews superstitious conceit of the outward rest of the Sabbath, by examples from their own practice; for when they took offence at his miraculous cures upon the Sabbath day, he asked them why they held it lawful to untie their Cattle, and lead them to the water upon the Sabbath day, and so to give them Hay and Provender, and to pull a Sheep out of the pit upon the Sabbath day; and therefore said he, Why may not I shew mercy to a Daughter of *Abraham* that is in misery upon the Sabbath day? And seeing they held it lawfull for *Abiathar* to give the Shew-bread to hungry *David*, he asked them, Why it was not as lawful for his hungry Disciples to pluck ears of corn and to rub them, and prepare them for the sustenance of their present hunger upon the Sabbath day; and after Christ had cured the Criple, he bad him take up his bed and walk, to save it from spoyling, and from losse, upon the Sabbath day; and when he cured blind eyes upon the Sabbath day with clay tempered into a salve, he did it to warrant Chirurgeons, and Physitians, that they might lawfully temper their Potions and Plasters upon the Sabbath day to cure the sick and weak.

By these, and such like examples in the New Testament, our Saviour declared what liberty God gave unto the Jews, to do works of mercy, or of present necessity, upon the Sabbath day; and truly those Christians that will contend for more liberty than this upon the Lords day, do in effect deny, that the Lords day was ordained with any solemn sanctity.

3 Though the present Apostate Jews did malign our Savior for doing many works of mercy, and in present necessity, upon the Sabbath day; yet the ancient *Hebrew* Doctors, recorded by their later Doctors, held otherwise: They say, that the perill of life puts away the Sabbath, and therefore to a sick person that is in danger of death, they do all things needfull for him upon the Sabbath day. See *Ainsi.* in *Exod.* 20. 10. And though the *Hebrew* Doctors do affirm that Circumcision in the time thereof doth drive away the Sabbath, because there was a necessity of doing it on the eighth day, (See *Ainsi.* in *Gen.* 17. 12.) yet say the *Hebrew* Doctors,

in

in case of sickness they do not circumcise him that is sick, untill he be well; (and again) they circumcise none but children that are without sickness, for perill of life putteth away all. See *Ainsw.* on *Gen.*17.13. And on the day of Attonement which was a Sabbath of Sabbatism for strict rest, yet then they made ready provision of food for him that lead the Scape-Goat into the Wilderness, yea though that Sabbath was also an exceeding strict Fasting-day; yet then at the end of every mile they said unto him that lead the Scape-Goat, *Lo here is meat, and here is water, and if his strength failed him, and if he had need to eat, he might eat.* See *Ainsw.* in *Lev.*16.21. The *Hebrew* Doctors also say, That if the High Priest were an old man, or sickly, he might have the water made warm, wherein he washed his body on that strict Sabbath of Attonement, either by Irons made hot in the fire, or else by the mixture of some hot water with the cold. See *Ainsw.* in *Lev.*16.24. By these, and the like testimonies, we see that the ancient *Hebrew* Doctors held that the Sabbath was made for man in misery, not onely for the curing of his sick and sinfull soul by those blessed Ordinances wherewith God did at first blesse the seventh day, but even for the curing and comforting of his weak and sickly body; and these are the chief ends for which the Sabbath was ordained from the very first Institution of it.

And the *Hebrew* Doctors were very careful to provide a remedy against immoderate toyl and labour to mens bodies in travelling to the publick Ordinances which were dispenced every Sabbath day in their Synagogues: For by vertue of Gods Command, there was a necessity laid upon all the Jews to resort to some holy Convocation in all their dwellings, *Lev.*23.3. namely, in all their Synagogues, which must be placed in the midst of their dwellings. Hence the *Hebrew* Doctors knowing the Command of God for such holy Convocations in all their dwellings; (and knowing the Command of God to rest on the seventh day from all their works) did appoint a certain distance how far men might travel on the Sabbath day to the Synagogue, and they thought good to restrain it to an English mile, to prevent the labour of travel, and the wearinesse of mens bodies which might unfit them for the reverend attention to Gods Ordinances; and from this limited space, it is that we read of a Sabbath dayes journey, *Act.* 1.12. They did not ordain this Sabbath dayes Lev.23.3. Acts 1.12

journey for any Civil businesses of mens particular Callings, but for the use of Religious duties, and for works of mercy on the Sabbath day.

And this proportion of a mile they took from the example of Gods limits which he allowed to the Suburbs of their Cities, for the Suburbs of their Cities might not exceed two thousand Cubits by measure, *Num.* 35. 5. The like distance God appointed between the Camp of *Israel* and the Ark of the Lords Covenant when they passed over the River *Jordan*, Jos. 3. 4. From these eminent examples the *Hebrew* Doctors ordained that no Tent should be pitched in the Wilderness, nor no House in the Land of *Canaan*, above two thousand Cubits from their Synagogue-assemblies, which is an English mile; and this distance they usually called A Sabbath dayes journey.

And this order was a provident provision both for the propagation of the Word (for by such short distances from their Synagogues they must have many Synagogues) and in order to a work of Mercy to their bodies, that they might not weary their bodies by long travel, when they came unto Gods presence to be partakers of his holy Ordinances; but in cases of necessity (they notwithstanding this restraint to a mile) when the means of Grace did by any occasion fail in any of their Synagogues at home, then they held it without scruple lawful to go further, as we may see by the liberty that the People took in the days of Christ, for then they did leave their Synagogues to follow his preaching from place to place; and if Christ had held their practice to be unlawful, doubtless he would have reproved them, and bid them keep their own Synagogues, and not follow him from place to place as they did; and for the attaining of such excellent means of Grace, the people also held it lawful to leave their own Synagogues, and to break the outward rest of the Sabbath by longer Journies, and greater Bodily labour; and so we see that the Priests in the Law did break the outward rest of the Sabbath by their laborious killing and dressing of Sacrifices, and yet they were blameless, *Mat.* 12. 5. 1 *Chro.* 23. 31. and so also for their Bodily food, they did kindle Fires to Rost and Boyl the portion of their Sacrifices fit for their stomacks every Sabbath Day; for their portions must be eaten in the same day in which the Sacrifice was offered, nothing thereof must remain until the morn-

morning; but in caſe any part of their portions did remain until the morning, it muſt be burnt, *Levit.* 7. 15. *Exod.* 12. 10.

I conclude therefore, That the *Jews* had as much liberty in all reſpects to do any thing on the Sabbath Day, tending to the good of their Souls, or to their Bodies, either in caſes of neceſſity or mercy, as Chriſtians have upon the Lords Day; but both ſorts have corrupt hearts alike, and have alike need to watch unto the ſanctified improvement of the whole day; and both ſorts have the ſame Adverſary the Devil to deal withall, and therefore both ſorts have need alike to keep a good watch over Satan, and over their own corrupt hearts, or elſe the ſpiritual efficacy of Gods Holy Ordinances will be loſt and vain, which is the only thing that the Devil deſires to effect, that he may rejoyce in the ruine of our Souls.

O that Chriſtians therefore would ſubmit their Conſciences to the command of Chriſt, to keep the Lords Day as ſtrictly from outward works, and as holily in all Chriſtian duties, as ever the *Jews* did, or ought to have kept the Sabbath Day.

And ſo Jehovah cauſe his face to ſhine upon every Soul that truly honours the ſanctified time of the Lords Day, and the ſolemnity of all publick and private holy duties. *Amen, Amen.*

The end of the Firſt Part.

Holy Time:

OR,

The True Limits of the Lords Day.

I. Proving,

That the Lords Day doth begin with the Natural Morning, and that the Morning of the Natural day doth begin at Mid-night; and so consequently that the Lords Day must both begin with the Natural Morning at Mid-night, and end with the Natural Evening at Mid-night.

II. Proving,

That the *Jews* beginning of the Day at the Sun-set Evening was only in relation to the date of the Person purified from his Levitical uncleanness.

III. That

The *Jews* themselves did hold, That the Natural day did continue after Sun-set till Mid-night.

Maymony saith,

Grateful is a Command that is done in the hour of the same; (so say I, grateful is the sanctifying of the Lords Day in the hour of the same) In his Treatise of Offering Sacrifice, Chap. 4. Sect. 1.

Part II.

By *WILLIAM PYNCHON* Esq;

Published by Authority.

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Grace and Peace to such as desire to know when the Lords Day doth begin and end;

To the end they might abstain from their own Worldly imployments in the Lords own Sanctified time.

THis point is the more difficult to be explained, because I have not met with any beaten road from other Interpreters.

But I have laboured to make it evident,

1 That the Sanctified and separated time of the Lords Day is just according to the Natural day.

2 I have laboured to make it evident, That the Natural day begins with the Morning.

3 That the Natural morning begins at Mid-night.

4 That the Natural day, and so consequently the Lords Day, doth begin with the Natural morning, and doth end with the Natural evening at Mid-night.

And for the want of the knowledge of these things, I per-

ceive that many godly perſons do the works of their ordinary Callings in ſome part of the Lords ſanctified and ſeparated day, as thoſe do that begin and end the Lords Day at the Sun-ſet Evening, and for their better information I forced my ſelf to compoſe this Treatiſe.

I finde that the chief ground of their error doth ariſe, Firſt, from a miſtaken interpretation of the firſt Darkneſſe, to be a full Night of twelve hours; and Secondly, from a miſtaken interpretation of the word Evening, becauſe they apprehend it to bee nothing elſe but a full Night.

Theſe and ſundry ſuch like miſtakes, I conceive I have cleared, I preſum'd therefore that this inſuing Treatiſe will be heartily welcome to every tender Conſcience, that doth truly deſire to give unto the Lord his own ſeparated and ſanctified time.

Many godly Chriſtians, to my knowledge, have been much exerciſed in their Studies, and Meditations, to finde out the true limits of the Lords Day, that ſo they might abſtain from the works of their particular Calling, in every part of that ſanctified and ſeparated time, from the beginning of the day to the full end thereof.

For their ſakes alſo, and at the ſpecial requeſt of ſome of them, I have laboured in this Treatiſe, to prove, That all the time of the firſt Darkneſſe was comprehended in the word Morning at laſt, and that it took its beginning from the Mid-night at laſt, namely, as ſoon as all the ſeveral parts of the Natural day were ſhaped and ſet into their order.

And therefore the beginning of the Morning from the time of Mid-night muſt not be aſcribed to the *Romans*, as the firſt Authors of it (as many unadviſedly do,) nor yet to any other Nation; but it is the moſt ancient Scripture-

Compu-

Computation from the very firſt created day; and ſo conſequently it muſt needs be the true beginning of the Jews Sabbath.

This Tenent may happily ſeem ſtrange at the firſt, to ſuch as have long held, both in their judgement and practiſe, That the Jews Sabbath (and ſo conſequently the Lords Day) did properly begin at the Sun-ſet evening; and of this judgement and practice are moſt of the Churches in *New England*, and in that reſpect many Profeſſors among them do without ſcruple take liberty in the Sun-ſet Evening of the Lords Day, to do the ſervile works of their particular Callings, and others take liberty to uſe Recreations.

But it is worthy to be taken notice of, that whole Churches do many times erre, both in their judgement and practice, or elſe how could ſo much Corruption, Superſtition, Idolatry, and Prophaneneſſe creep in to ſeveral reformed Churches, as there hath done from time to time in ſundry ages?

Being therefore intreated by ſome godly perſons in *New England*, and being alſo moved thereunto by the fear of God, I have taken this difficult Task in hand, leſt, to confute this corrupt judgement and practice, it ſhould ſpread like Leaven, to the corrupting of Poſterity; and ſo I reſt,

Thine in the Lord,

WILLIAM PYNCHON.

The chief Heads of this Treatise

OF

HOLY TIME.

CHAP. I.

PRoving that the first Darknesse in Gen. 1. 2. was not a compleat Night, By three Reasons. Page 1

The true Definition of a compleat Night: It is the absence of the Suns shining for the space of twelve Hours. p. 3

CHAP. II.

Proving that Moses by the term Evening in Gen. 1. 5. doth not mean the whole Night, but the latter half of the Artificial Day, and the first half of the Night. p. 6.

This Chapter is distributed into four Sections, and six Objections are answered.

SECT. 1.

The Hebrew word Gnereb, translated the Evening in Gen. 1. 5. is explaned in

1 The first Darknesse cannot be called the Evening in a proper sense. p. 9

2 Neither can the whole night be called Gnereb, the Evening, in a proper sense. p. 10

3 Neither can the Twilight be called Gnereb, the Evening, in a proper sense. p. 10. And therefore it is a great mistake in our larger Annotation in Mat. 26. 20. to say that Harab properly signifieth mixed, namely, the mixture of Light and Darknesse in the

the Twilight; and in that sense mis-applying Deut. 16. 6. *which is meant of the time of sacrifising the Passeover, and not of the time of feasting.*

Our Ancestors held Gnereb, *the Evening, to be at all times of the yeer an even and equal part of time to* Boker, *the Morning.* p. 16

Gnereb, *the Evening, is often put by the figure* Synecdoche *for the later half of the Evening, which doth alwayes begin at Sun-set, and end at Mid-night.* p. 16

Gnereb *is often put by the figure* Metanomia *for the West, because the later Evening begins at Sun-set, which when it is in the Equinoctial doth alwayes set in the West.* p. 17

Gnereb, *the Evening, is often put by the figure* Metanomy *for the last dayes, and also for the last end of a thing, because it is the last half of the natural day.* p. 17

SECT. 2.

Gnereb *signifies such a connexion of several* species, *as doth ever preserve the said several* species *distinct and intire, without any confused mixture; and so* Gnarbaiim *in the Dual number doth explain it; and therefore* Gnarbaiim *is eleven times over put for the two distinct parts of the natural Evening.* p. 19

And because Gnarbaiim, *the two Evenings, are but the two distinct parts of the full natural Evening; therefore the Seventy Interpreters do translate them in the singular, as one proper Evening.* p. 22

And the Hebrew *Text doth often make the two Evenings to be but one proper Evening.* p. 23

SECT. 3.

Proving, by seven demonstrative grounds, that the natural Evening begins at Mid-day at the first declining of the Sun. p. 24

The Jews *divided the Artificial day into four great hours, as they divided the Night into four Watches.* p. 27

CHAP.

CHAP. III.

This Chapter hath three Sections, and five Objections are answered.

SECT. 1.

Proving that the time of the first Darkness was called Boker, *the Morning, at last, namely, after all the parts of the natural day were shaped, framed, and set together.* p. 35

Boker, *the Morning, doth signifie Early.* p. 35

Boker *is put for Gods early seeking out, either to punish the wicked, or to protect the godly.* p. 37

Boker *is put for the first time, and for the first beginning of a thing.* p. 37

Boker *is put for the Sun-set Evening, because the time of Sun-set is the first beginning of the* Jews *Ceremonial day of Cleanness, for then the person purified began the date of his day of Cleanness.* p.40,56,86

SECT. 2.

Proving that the Morning doth begin in the dark night. p.41

SECT. 3.

Proving that the Morning (in all likelihood) doth begin at Midnight; besides the former certain proof from the exact beginning and sending of the natural Evening, from Mid-day, to Midnight, p. 44

CHAP. IV.

This Chapter hath three Sections, and four Objections are answered.

Proving that the Jews *Custome in beginning their weekly Sabbath at the Sun-set Evening, was occasioned by their Ceremonial Custome, because the persons that were Ceremonially purified, were commanded to begin the date of their new day of Cleanness at*

at that point of time. p. 50. And hence it follows,

1 *That this accidental beginning, must not be accounted for the true beginning of the natural day.*

2 *Therefore the Sun-set Evening is not the right time for us Christians to begin our Lords day.* p. 50

The Jews were cleansed from their Ceremonial defilements in two degrees of time.

1 *In the time of the afternoon, by washing or baptizing their bodies.*

2 *In the time of the second Evening, which did alwayes begin at Sun-set, then, and not till then, they must begin the date of their day of Cleannesse.* p.51,54

All Israel *are called men of Holinesse, in regard of their outward purity by their Ceremonial Cleansings.* p. 54

The Jews *Morrow began at Sun-set in Ceremonial respects onely* p.56,86

It is disputed by some, that the Sun-set Evening is not fully come until it be full Twilight, or somewhat past; or else they confesse, it cannot be proved that Christ lay three dayes in his grave. p.57,104

The time of Sun-set is fully come as soon as the body of the Sun is gone out of sight; and therefore before it is Twilight. p.57

The time of Christs burial was at Star-light. p.7.105

They did not begin their Religious Festival Suppers untill three Stars appeared in the sky. p.60

The Jews *observed a double date of the day.*

1 *They observed the date of their Ceremonial day.*

2 *They observed the date of the Natural day, for several purposes.* p.61.95,96. *at* Object.18

CHAP. V.

Proving that the Passeover-Evening did begin and end according to the Natural Evening from Mid-day to Midd-night p.63

And in this Chapter eighteen Objections are Answered.

Some think that no other Evening belonged to the Jews *Sabbath but the Evening before the Sabbath; but they are much mistaken,*

for that was the Evening of the Sabbath, no otherwise, but onely in relation to the date of the person purified. But the proper Evening of the Sabbath it self begun at Mid-day, and ended at Mid-night, as the Passeover Evening did. p.64.110. & 95. at Object. 18.

All Passeovers were Sacrifices, and therefore the blood of them all must be sprinkled at the Lords Altar in his Temple. p.69

Blood was the Lords portion; and in that respect he did prohibit the Jews *to eat blood, and likewise some sorts of fat.* p.69

The Lord permitted many private Altars for Sacrifice in the dayes of Samuel, *for the use of a particular person or Tribe; but he allowed but one publick Altar, for the publick Sacrifices of all the twelve Tribes, such as the Passeovers were.* p.70

The Passeover-day was none of the Jews *Festival Sabbaths, it was but a half Holy-day.* p.72

No Levites but Priests onely must sprinkle the blood of the Sacrifice upon the Lords Altar. p.74

It was not convenient for above twenty persons to make their count for one Lamb-Passeover. p.75

A digression to open some difficult phrases about the Passeover, because they are borrowed from the unusual known dialect of the Thalmud. p.77

The time of Christs Burial was at Star-light. p.83.57.105

Boker, *the Morning, is put for the beginning of the* Jews *Ceremonial day, which did exactly begin at Sun-set.* 86

The Jews *accounted the first half of the night to belong to the former day, as a true part thereof, in the case of their Religious Feasting upon their Passeovers; and in other cases also.* p.90.51.64.110

The second part of the Passeover Evening was the appointed season for the time of their Religious Feasting from Sun-set till Mid-night. p.93

CHAP. VI.

Proving, that the day of Reconciliation was an extraordinary long Fasting Sabbath; and therefore the beginning of that day ought not to be produced as an exemplary patern, neither for the beginning of the Lords day, nor yet for the beginning of any other Fasting day. p.98

No

No Fasting day among the Jews *was so long as the day of Attonement was.* p.110

CHAP. VII.

Answering their Objections more particularly, that hold the Lords day to begin at the Sun-set Evening. p.103

Such as hold the Sabbath day to begin at the Sun-set Evening, can never prove that Christ lay three dayes in his grave. p. 104

Luke *saith, that the time of Christs burial was when it began to be Star-light.* p.105.57.83

The Hebrew *Doctors held the Sun-set Evening after the Sabbath to be a true part of the Sabbath it self.* p.110.50.64

The Hebrew *Doctors allow no more but seven Furlongs and a half to an English mile.* p.114

CHAP. VIII.

Proving that the punctual time of Christs Resurrection was in the Morning, just at the time of Sun-rising. p.117

A

TABLE

OF

Such Scriptures as are Illuſtrated or Explaned.

Chap.	Verſ.	Page.
	Geneſis.	
1	2	35,44
1	5	8,16,22,31
14	15	58
24	63	51
32	2	21,38
38	17,18	12
43	9	12
49	27	17,24,37
	Exod.	
8	21,22	13
12	6	19,65,79
12	7	68
12	8,42	93,95,97
12	11	48
12	1,2	61
12	14	62
12	22	47
12	27	69
12	29	48
12	33,39	47
12	38	12
12	41	48,76
12	45	74
13	3	49,82
14	24	37
16	12	20
19	10	28
19	22	68
22	31	54
23	8	90
24	5	68
27	1	71
29	39,41	19
30	8	20
30	19,20	52
	Leviticus.	
	15	69

Chap.	Vers.	Page.
1	9	64
1	11	74
3	17	69
5	2	50
6	9	89
6	20	24
6	26	102
7	2, 14	69,74
7	15	61,87,97,102
7	16,17,19	81,86,87
7	18	64,89
10	19	88
11	15	15
11	24,32	50
13	48	13
16	4	91
22	5,6,7	55,60
22	9,10	55,87
23	4 5	22,64
23	7,8	49,83,101
23	11,15,16	87
23	15	18,40,56
23	20	63,90
23	32	99
23	40	14
25	8,9	61

Numbers.

7	1	55
9	3,5,11	64,19
9	10,11	94,95
9	12	93
12	1	15
19	9	54
28	4,8	19,43,64,91
28	16	61
33	3	49,76
33	48	17

Deuteronomy.

8	15	14
11	24	59
11	30	17,58
16	1	36
16	2,4	80,90
16	4	81,86
16	5,6	68,69,72,76
16	15	88,97
21	23	106
23	10,11	51,54
23	15	97

Joshua.

1	4	59
7	6,13,14	28,53
8	29	106
10	3	96
24	4	59

Judges.

3	15	37
19	19	76

Ruth.

3	14	42

1 *Samuel.*

1	1	21
1	19	21
17	16	29
20	5	25
20	26	71
30	17	40,56,85,87

Cha.	Verſ.	Page.
	2 Samuel.	
5	6,7	21
11	2	52
19	18,19	21
	1 King.	
17	6	29
22	43	72
	2 King.	
3	20,22	43
14	14	12
	1 Chronicles.	
7	28	25
	2 Chronicles.	
1	3	72
9	14	15
15	17	72
13	19,20	53
35	14	62
35	10,11	69,74
35	18	75
	Ezra.	
9	2	11
	Nehemiah.	
5	3	12
8	10	88, 97
13	3	12
13	19	104
	Job.	
3	9	2
23	8 12	45,58
26	7	44
37	2	46

Cha.	Verſ.	Page.
38	6,7	40
Pſ.	*Pſalms.*	
5	3,4	35
19	5	59
37	6	76
40	8,9	13
50	1	59
51	18	21
55	18	51
78	9,60	72
78	68	72
89	12	45
89	13	45
90	6	29
90	14	36
104	34	11
106	35	11
110	3	43
113	3	58
119	176	36
Cha.	*Proverbs.*	
3	24	11
4	18	76
6	1	12
7	9	2,63
13	19	12
15	15	12
22	26	12
24	21	15
	Eccleſiaſtes.	
11	6	29
	Eſa.	
2	2	37

Chap.	Verſ.	Pag.
11	12	45
13	20	15
15	7	14
16	3	7
21	4	39
24	11	18
37	7	13
40	3,4	13
41	19	13
47	11	39

Jeremy.

2	6	14,15
4	23	36
5	6	14
6	4	24,31,51
23	8	45
30	21	12
48	22	18
50	24	39

Ezekiel.

6	14	17
20	5	11
24	26,27	115
27	13	18
27	17	11
33	21,22	115
47	15	46

Daniel.

2	41	11
5	30	39
6	14	60
7	2	46
8	5	17
8	8	17,46
9	21	37

Chap.	Verſ.	Pag.

Hoſea.

10	15	36

Habbakkuk.

1	2	37
1	8	14
3	7	15

Zephany.

2	7	37
3	3	14
3	5	36

Zachary.

2	6	45
12	9	36
14	7	13,28

Malachy.

3	4	11

Matthew.

12	40	104
14	15,23	20,25
24	31	46
26	2	79
26	17	77,78
26	18,20	75,93
27	57	82,105
27	62,63	57,85
27	66	85
28	1	18, 108, 111
28	2	118

Mark.

1	13	14
1	32	60,106,109
1	35	42

Cha.	Verſ.	Pag.
14	1	78
14	3,12	79,93
14	17	93
15	25	27
15	42	82,105
16	1	108
	Luke.	
3	5	14
9	12	25
9	19	76
13	17	110
18	12	18
22	1	78
22	14	73
23	54	83, 105
23	56	65,108
	John.	
7	55	53
13	12	89
14	19	113,118
18	28	79
19	14	27,79
19	31	82,105
19	40	107
20	6,7	107
20	19	104,113
	Acts.	
10	41	118
21	26	53
26	13	7
28	23	29
	1 *Corinth.*	
15	4	104
	Galathians.	
3	12	54
	Hebrews.	
10	7	13
	Revelation.	
1	16	76
7	1	46

Errata of the ſecond part of this Treatiſe.

Page	Line	
11	18	read That for the
46	26	r. Northerly
51	28	r. departed
86	ult	r. meaning is
101	18	r. Lev. 23.7.
107	23	r. come
109	8	r. but a bare

Other Eſcapes the Reader may mend.

HOLY TIME.

CHAP. I.

Proving that the First Darkneſſe in Gen. 1. 5. *was not a compleat Night. By three Reaſons.*

Reaſon I.

BEcauſe the firſt Darkneſſe wanted a Twilight going before it, which is a proper adjunct, and a true part, of a true created night; and therefore the firſt created night was not without it; and our owne experience doth witneſſe that every compleat night hath a Twilight going before it in the evening as a true part thereof as well as a Twilight at the end of it in the morning: But the firſt Darkneſſe, though it had a Twilight in the end of it immediately before the light ſhined out, yet it wanted a Twilight in the beginning of it; therefore it was not a full night: it was no more but a Synecdoche *Membri*, a part of the firſt night.

And indeed there could not be a compleat night at firſt, not untill the Artificial day was firſt compleatly formed by the ſhining out of the light twelve houres together, and then at the end of the ſaid twelve houres the light went out of that horizon, and then there ſucceeded another darkneſſe of twelve Houres which began with a Twilight. The firſt halfe of this darkneſſe made up the firſt darkneſſe to be a compleat night

of twelve houres; and the other halfe went on towards the beginning of the second natural day.

And thus, after this order and manner the first night was created, shaped and limited, with a double Twilight, and by this means it became a true pattern and sampler to all the other Creation nights.

Mr. *Thomas Wilson* in his *Mystical Cases*, in *Ænigmate* 35. propounds this necessary Question:

How can there be Darkneſſe, where there is no Night?

The Answer hereunto (saith he) must be referred to the first Creation onely.

By this Answer of his, it is evident that h did not hold the first Darkneſſe to be a true night, as most Interpreters doe, though much amiſſe in so doing.

The summe of what I have said, may be drawn up into this Syllogism.

No Darkneſſe that wants the true shape and form of a compleat night, can be called a compleat night.

But the first Darkneſſe wanted the true shape and form of a compleat night, because it wanted a Twilight in the beginning of it, which is an inseparable adjunct to the true shape and form of a compleat night.

Therefore the first Darkneſſe cannot in proper speech be called a compleat night.

The Proposition is so clear that I need not prove it, because no man I thinke will deny it.

The Assumption is thus proved, God made the Stars to rule in the night, *Gen.* 1.17. And the Stars were set first into their dominion in the Twilight Evening of the fourth day, *Gen.* 1.17. in respect whereof *Job* doth call them the Stars of the Twilight, *Job* 3.9. But the Seventy Translators call them the Stars of the night, because they held *Jobs* Twilight to be a true part of the night; And *Solomon* doth likewise make the Twilight of the Evening to be a terme *synonimous* with Darkneſſe, and with the night, *Prov.* 7.9. And *Aben Ezra* on *Exod.* 12. saith there is the evening of the Sun, and the evening of the Night, when the shining of the Sun is gone from off the Earth.

For

For the further proof of this, I refer you to Chapter 4. To my Answer to the second Objection.

But I will hereunto adde the description of a compleat night, which may further enlighten this truth.

A compleat night is the absence of the Suns shining from off the face of the earth for the space of twelve houres, when the Sun is in the Equinoctial, as the dayes were in the first Creation: This description of the Night agrees with the testimony of *Aben Ezra*, immediately cited.

A compleat night is the absence of the Suns shining for the space of twelve hours.

Object. Why doe you set out the shape and form of the first Artificial day by the shining of the Sunne, and of the Night by the absence of the Suns shining? Seeing the Sunne was not created till the fourth day; It is likely that the light that was created the first day did not then rule the day after the same manner as the Sun did on the fourth day.

Ans. Though there was no Sun-shine in the first day, yet doubtlesse instead thereof the God of Nature, and the God of Order, did cause a certaine light to shine out of darkenesse, from the Element of Fire, in the selfe same manner and order, as he caused the Light to doe on the Fourth Day.

At the first, the general matter of the Globe, called Earth, was without form, *Gen.* 1.2. because it was voyd of all ornaments for a time; in like sort the first Darkenesse was at the first a confused thing, and without any shape or form of a night, for a time; but after the space of five or six houres God said, *Let there be light, and there was light*, Gen. 1. 3. It were too grosse blindnesse, to think that God did cause this Light to breake out of darkenesse all on a sudden, like a flash of Lightning; no, God was now framing the First Day, to be a Patterne, and Sampler to all the rest; and therefore the God of Nature, and the God of Order, did cause the Light to breake out of Darkenesse by degrees, in the same order and manner as he caused the Sunne to doe on the Fourth Day, and so by this meanes the God of Nature did first create a Twilight to the first Darkenesse, before he caused the light to shine out upon the face of the Earth, as he did by the Sunne on the Fourth day; then also he caused the Light to ascend by degrees, until it came to its height at mid-day, and then he caused it to decline by de-

grees, until it went off from that Horizon, as the Sunne doth now; and ſo by this meanes the Artificial Day was compleatly ſhaped, and formed, before the whole Night could be ſhaped and formed.

But ſecondly, When the Artificial Day was thus formed, by the ſhining of the Light twelve houres, then there ſucceeded another Twilight, and twelve houres Darkneſſe more then the firſt Darkneſſe; the firſt halfe of that twelve houres darkneſſe made up the firſt darkneſſe a compleat night of twelve houres, with a double Twilight, and ſo it became a true patterne and ſampler to all other Creation Nights, and then the laſt halfe of the ſaid twelve houres darkneſſe went on towards the beginning of the Second Day.

And except this order be obſerved, there cannot be found out a double Twilight to make the firſt Night a compleat patterne for all the other Creation nights.

Reaſon II.

It is evident that the firſt Darkneſſe was not a compleat night by the order of that Dominion which God eſtabliſhed for the ruling of the Artificial Day by the Sun, before he gave Dominion to the Moon, and to the Starres, to rule the night.

But if the firſt Darkneſſe had been a full night before the Artificial day had received its ſhape and form, then the Moon and Stars ſhould have had their dominion before the Sun, for doubtleſſe the God of order would place them in their dominion in the day of their creation, according to that priority of order which the day had of the night, or the night had of the day. *Gen.* 1. 14. 19.

If the night of the fourth day had been firſt in order before the Artificial day, then the Moon and the Stars ſhould have had the priority of their dominion to rule the night of the fourth day, before the Sun could have had its dominion to rule the artificial day; and ſo by this account the Sun ſhall borrow its light from the Moon as the chiefeſt in the dominion of the fourth day: Is not this to make the God of order to be the God of confuſion, in ſetting the Cart before the

the Horſe, by giving the firſt dominion to the Moon, and the laſt dominion to the Sun; as they do that make the firſt darkneſſe to be a compleat night.

Or elſe if you think to avoid this Rock, by ſaying that the Sun only was created on the fourth day to rule the artificiall day, and that the Moon and the Stars were not created, and ſet into their rule and dominion till the fifth night, is not this to run againſt the plain Text. For my part I ſhall think him a good Logician (that holds the firſt darkneſſe to be a compleat night) that can fairly get out of this *Dilemma*.

Reaſon III.

If the firſt darkneſſe had been formed into a compleat night before the light was formed into a compleat artificiall day; Then doubtleſſe *Moſes* would have called it Night (as the proper name of its perfect ſhape and form) before he called the light Day: for it was Gods uſuall cuſtome to give names to things in the ſame priority of order, as they had priority of form and ſhape: As for example, As ſoon as he had made man of the earth, he called him *Adam*, and as ſoon as he had made woman of his Rib, he bid *Adam* name her; and as ſoon as he had formed other creatures, he brought them to *Adam*, & bid him name them with names, defining their natures; & ſo doubtleſs if the firſt *darknes*, had been firſt form'd into a compleat *night*, he would have named it night in the firſt place; but he called it nothing elſe but Darkneſſe at firſt, ſaying the darkneſſe was, namely it was a miſ-ſhapen and uncreated thing: But as ſoon as he had put a ſhape, and limited it by a double Twilight, he called it night, as the name of its perfect form and ſhape: But it could not receive this ſhape and form untill the light was firſt ſhaped and formed into an artificial day by its orderly ſhining upon the face of the earth for twelve hours together, and then he called it day, as the proper name of its perfect ſhape and form.

Hence we may cleerly perceive, That *Moſes* in *Gen.*1.5. doth name all the parts of the firſt natural day in their true priority of order as they were ſhaped and formed, 1 Day, 2 Night, 3 Evening, 4 Morning. And ſecondly, hence it follows that the

the first formed part of the naturall day, was the artificiall day, and not the night.

CHAP. II.

Proving that Moſes *by the terme Evening in* Gen. 1.5. *doth not mean the whole night; But the latter halfe of the artificial day, and the firſt halfe of the night.*

LEarned Mr. *Richardſon* ſaith, That theſe two words Evening and Morning do ſet our Divines to School to finde out what is meant by them in the firſt Creation.

Moſt Interpreters ſay that the two *Hebrew* words, *Gnereb* and *Boker*, which we tranſlate Evening and Morning, in *Gen.* 1.5. doe mean nothing elſe but night and day. But I muſt crave leave to differ from them in judgement, for theſe two Reaſons.

Reaſon I.

If *Moſes* had called the firſt darkneſſe Evening, and the artificiall day Morning, Then in reaſon he would have placed the ſaid termes in the ſame methodicall order in the end of the verſe, as he had done in the beginning of the ſaid verſe; but he doth place them in a contrary order, for in the beginning of the verſe he names the Day before the Night, but in the end of the verſe he names the Evening before the Morning; and what elſe doth this argue but that he did thereby intend that Gods people ſhould take notice that the Evening and the morning were a differing diviſion of the natural day from the diviſion of Day and Night?

Reaſon II.

If *Moſes* had intended to call the firſt darkneſſe Evening as *ſynonimous* to the terme Night, then doubtleſſe ſome Scripture or other would have ſhewed them to be *ſynonima*, ſeeing the ſaid termes are ſo often repeated in the Bible.

But though I have made diligent ſearch, yet I cannot finde where the term Morning is made *ſynonimous* to the ful artificial day,

day, nor where the term Evening is made *synonimous* to the whole night, in a proper sense.

Therefore seeing they are no where *synonima*, it is altogether unlike that *Moses* doth make them *synonima* in *Gen.* 1. 5. and no where else?

Object. *Why might not the first Darknesse be a full Evening, and so a full night of twelve houres, though it wanted a Twilight in the beginning of it? might not God dispense with the Twilight in the first night?*

Ans. Why do you go about to make the most wise Creator and Governour of all things, to be an imperfect Artist in his first pattern? for if you make the first Night to want a Twilight in the beginning of it, do you not thereby make him an imperfect Artist in his first pattern to the other creation dayes? for it is manifest, that the shape and form of the first creation day was a true pattern by which the rest were shaped and formed; for as the text expresseth it in verse 5. so was the Morning, and so was the Evening the first day; so in like sort it is said of the second day in verse 8. and so it is said of the third day in verse 13. and so it is said of the fourth day in verse 19. and so it is said of the fifth and sixth days, all these dayes were shaped and formed just according to the pattern of the first day.

The addition of the Sun in the fourth day made no new part of Light more then the first day had, as I have noted it already, and therefore the manner how the Light did break out of Darknesse on the first day, was in the same manner and order as we see the Sun doth in the Equinoctial.

1 The Light ascended out of darknesse by degrees, as the Sun doth now, *Gen.* 32. 24. By means whereof it did first make a Twilight in the morning, so the *Hebrew* phrase calleth it in *Psal.* 119. 147.

2 Then after a while it began to shine upon the face of the earth, *Gen.* 19. 23.

3 Then it ascended higher till it came to its height at midday, as *Es.* 16. 3. *Act.* 22. 6. *Act.* 26. 13.

4 Then it ceased to ascend, and made a little stand for about halfe an hour.

5 Then

5 Then it began to decline or go down by degrees till it went out of the Horizon.

6 Then it made a Twilight, called the Twilight of the Evening, *Prov.*7.9.

7 Then succeeded twelve hours darkneſſe, the firſt half whereof made up the firſt darkneſſe a full night.

8 Then the laſt halfe of the ſaid twelve hours darkneſſe went on towards the beginning of the ſecond day.

In this admirable order did the God of nature ſet together all the parts of the firſt naturall day: But I have again ſet it out more fully in Section 4.

Object. 2. *Some learned men ſay, That* Moſes *by the terme Evening and Morning in* Gen.1.5. *meant Night and Day, no otherwiſe, but by the figure Synecdoche onely.*

They ſay that the Night is called Evening no otherwiſe, but becauſe it is begun of the Evening, and that the artificial day is called Morning no otherwiſe, but becauſe it is begun of the Morning, and ſo by this Expoſition they make no other part of time to be called Evening; *but a little point of time onely at the beginning of the night, all the reſt of the night is called* Evening *(ſay they, but by the figure Synecdoche only. In like manner they make no other part of the artificial Day to be called Morning; but a little point of time in the beginning of the artificial day onely, and this Expoſition they borrow from* Tremelius *Annotation on* Gen. 1.5. *or rather from* Junius, *for it is eaſie to make it appear, that* Tremelius *was of another judgement.*

Anſ. A man had need of more patience then ordinary that ſhall ſpend his time to anſwer ſuch fantaſtical conceits as this. But in brief, I think I have fully confounded this Objection.

1 By proving that *Moſes* in *Gen.*1.5. divided the firſt natural day into two equall parts two ſeveral wayes, as I have exemplified it by the lines of longitude and latitude on a Compaſſe Diall in *Sect.*4. and ſee alſo the gradations to the morning in *Chap.*3. *Sect.*2. at Sixthly.

2 I anſwer by proving that *Gnereb* the Evening is a connexion of the latter halfe of the artificial day to the firſt halfe of the Night, and ſo making it to be an equall part of time to *Boker* the Morning. But the beſt way to anſwer this, and many other

other Objections, is to lay downe the true interpretation of *Gnereb*, the Evening, in the various use of it in the Scripture.

The Hebrew word Gnereb, which is translated Evening, in Gen. 1. 5. explained.

I am not ignorant that *Gnereb* is usually interpreted to signifie a mixing, or mingling of things together; but I dislike this interpretation, because it is not possible by this interpretation to find out the true form, & shape of the Natural Evening, I have therefore made diligent search into the various use of this word, and I finde that *Gnereb* doth signifie (not a confused mixing and mingling of things together, but) a connexing, conjoyning, or coupling of two or more distinct things together, without confounding their severall species, or natures, and therefore Wine and Water mixed together cannot be called *Gnereb*, neither can the confused mingling of Light and Darkness together (as it is in the Twilight) be called *Gnereb*, and yet that short time of Twilight is comprehended within the large limits of *Gnereb*, because it is the partition of (*Gnarbaiim*) the two Evenings; but the Twilight it selfe is ever expressed by two other severall Hebrew words, and never by *Gnereb*.

The thing I ayme at in this Discourse is only to clear the true signification of *Gnereb*, from a confused mixing or mingling of things together, and to make it clear and evident, that it only signifies a conjunction of two or more distinct things together, and therefore that *Gnereb* in *Gen.* 1. 5. must signifie the conjunction of the last halfe of the Artificiall day to the first halfe of the Night, and that these two distinct parts connexed are an even and equal portion of time to *Boker*, the morning.

2. I wil explaine the true meaning of this phrase in *Gen.* 1. 5. so was the Evening, and so was the Morning. First mark the dependence; in the former part of the Verse, it is said, *God called the light Day, and the darkneſſe he called Night*; and then it follows, so was the Evening; but how was that? was it framed out of the darkneſſe only? No, it was framed and formed both out of the said Light called Day, and out of the said Darkneſſe called Night, *Conjunctim*, and not *Diviſim*, namely, the Evening was framed by conjoyning the latter halfe of the Artificiall

day to the first halfe of the Night; and so was the Morning, namely, it was in like sort framed out of the Darkneſſe called Night, and out of the Light called Day, by conjoyning the last halfe of the Night to the first halfe of the Artificiall day: and it is most evident that this was the true meaning of *Moſes*; because he doth afterwards explaine *Gnereb* the single Evening, by *Gnarbaiim* the two Evenings eleaven times over, and the reason is, because the ful Natural evening hath two parts; namely the first halfe is Day, and the latter halfe is Night, as I shal open the matter more at large, both in this Chapter by and by, and in Chapter the fift.

And from this interpretation of *Gnereb*, in *Gen.* 1. 5. these three Conclusions do follow.

1 That the First Darkneſſe is not, nor cannot be called *Gnereb* the Evening.

2 That the whole Night is not, nor cannot be called *Gnereb* the Evening, in a proper sense.

3 That the Twilight cannot be called *Gnereb* the Evening.

And the reason is, because none of these three have any distinct conjunction of species to make them *Gnereb*; and from this interpretation of *Gnereb* I frame this Argument.

The first Darkneſſe by it selfe considered cannot be called *Gnereb* the Evening, neither can the confused mixture of the Twilight be called *Gnereb* the Evening, because *Gnereb* doth signifie (not such a mixture as is confused, but) a connexing, or conjoyning of two or more things together, without confounding their distinct species; and there are no other distinct species in *Gen.* 1. 5. to be conjoyned together, but the Light called Day, and the Darkneſſe called Night.

But the first darkneſſe was pure darkneſſe, and no other thing was connexed to it til the Light was created, and that connexion though at the first it might have been called *Gnereb*, yet now it must not be called *Gnereb*, because it pleased God to call it *Boker*, the morning.

Therefore the first Darkneſſe by it selfe considered, cannot be called *Gnereb* the Evening, neither was it framed into any part of the Evening at all.

The

The Assumption wil not be denied.

The Proposition I prove severall wayes.

But first I wil begin it by a particular examination of the various use of the Hebrew word *Gnereb* thorow out the Scripture.

1 *Gnereb* is put for the conjunction of two persons together in a contract of Marriage, *Ezra* 9. 2. *Psal.* 106. 35. it is also put for the connexion of Iron and Clay in the feet of *Nebuchadnezzars* Image, *Dan.* 2. 41. 43. which connexion is expounded to be the joyning together of the Seleucida and the Lagida by Marriages, in *Dan.* 11. 16, 17. in like sort that Phrase of going in to another by way of Marriage, 1 *King.* 11. 1, 2. is called *Gnereb* in the *Chalde*, and the going in to the Nations, *Josh.* 23. 7. is called *Gnereb* in the *Chalde*.

These instances doe prove that *Gnereb* is a connexion of two distinct Persons or Species together, without confounding the Species.

2 *Gnereb* is put for Merchandise, because of the connexion of sundry sorts of Wares the Merchants use to joyne together, when they carry them to Faires or Markets to sell, *Eze.* 27. 17. 19. 25. 27, 31. 34. *Gnereb* is also put for Merchants by the Figure *Metonymia*, either because of the said connexion of sundry sorts of Wares, or else because of their manifold contracts with other persons, which contracts are usually made by connexing their hands together, Eze. 27. 13.

3 *Gnereb* is put for things that are sweet, or pleasant, by the Figure *Synecdoche*; it is put for a sweet or pleasant voyce, *Cant.* 2. 14. and for sweet sleep, *Prov.* 3. 24. *Jer.* 31. 26. and for other sweet and pleasant things, *Prov.* 13. 19. *Psal.* 104. 34 *Jer.* 6. 20. *Hos.* 9. 4, *Mal.* 3. 4. but none of these things can be said to be sweet or pleasant until they be connexed to some of the five Senses, or to some of the affections of the Soule; as for example, *Psal.* 104. 34. my meditation of him shal bee sweet, or my meditation shal be connexed to him, namely, with delightful thoughts.

4 *Gnereb* is put for a league of amity, or of confederation between two parties, for offence or defence. *Eze.* 20. 5. *Jer.* 25. 20, 24. *Jer.* 50. 37. and in this manner those *Ægyptians* that

that joyned themſelves to the *Iſraelites* at their departure are called *Gnereb*, Exod. 12. 38. and yet they might ſtill be diſtinguiſhed from the *Iſraelites*; in like manner after their returne from their Captivity in *Babylon*, *Nehemiah* charged the *Jewes* to ſeparate the Heathen people from them, which they had joyned to them in way of Marriage, and they are called *Gnereb*, Neh. 13. 3.

5 *Gnereb* is put for the connexion of two parties in a contract of Suertyſhip, *Gen.* 43. 9. *Gen.* 44. 32. *Prov.* 11. 15. and in this reſpect *Gnereb* is alſo put for anſwering to another; namely, as a Surety with another, *Prov.* 6. 1. and ſo *Gnarbaim* in the duall number is likewiſe put for a contract between two Perſons, namely, when two perſons doe joyne their hands together in token of a contract, *Prov.* 22. 26.

And in this reſpect alſo *Gnereb* is put for a pledge by a *Metonymia* of the ſigne for the thing ſignified, becauſe a pledge is given to binde the Covenant or Contract between two Parties, *Gen.* 38. 17, 18, 20.

Gnereb is alſo put for Hoſtages, by the Figure *Metonymia*, becauſe Hoſtages are given to binde the Covenant, or Contract that is made between two Parties, 2 *King.* 14. 14. 2 *Chro.* 25. 24. *Gnereb* is alſo put for a Morgage, by the Figure *Metonymia*, becauſe the thing Morgaged is given to binde the Contract between two parties, *Neh.* 5. 3.

Alſo a derivative of *Gnereb* is put for wicked perſons, that joyne together in a Conſpiracy againſt lawfull Authority, *Prov.* 24. 25. *My ſonne, meddle not with them that are given to change*; but it may be better read, Meddle not (by way of aſſociation) with them that are Conſpirators, for that is a dangerous conjunction.

Gnereb is alſo put for any ingagement by way of Covenant, Promiſe, or Contract, and in this ſenſe it is put for the conjunction of Chriſts heart, in a ſweet Covenant to doe his Fathers wil, for Mans redemption, *Jer.* 30. 21. Who is this that hath ingaged his heart to approach unto me ſaith the Lord, or that hath connexed his heart, namely in a ſweet Covenant, to approach unto me ſaith the Lord? and in the former clauſe Chriſt draweth neere unto God for all his ſeed.

See

See *Ainsw.* in Psal. 148. 14. *Loe I come* (saith Christ) *to doe thy will O God, thy Law is in my heart*, Psal. 40. 8. Heb. 10. 7.

6 *Gnereb* is put for the woofe of any Cloth, because it is connexed to the warp, *Lev.* 13. 48, 49. 51. 53. 56, 57. 59. but this connexion may easily be cleared from being a confused mixture, because the plague of Leprosie might be in the Woofe distinctly, and not in the Warp. See *Ains.* in *Lev.* 13. 48.

7 *Gnereb* is put for a conjunction of severall swarmes of noysome Creatures, which were miraculously combined together with one consent, to plague the Ægyptians, *Exod.* 8. 21, 22. 24 29. 31. *Psal.* 77. 44. *Psal.* 105. 31. Interpretors cannot finde out the severall kindes of these Swarmes, because they are not specified in the text; but in generall, there were swarmes of venemous Flies that did plague them in their houses, and there were swarmes of venemous Creatures, and swarmes of ravenous Creatures that did plague them without doores in the Fields, for the twenty fourth verse doth tell us, that they were plagued in all the parts of the Land; but this conjunction of these severall sorts of swarmes may easily bee clearedfrom confounding their kindes, for out of doubt every kinde of Swarme did keep it selfe distinct from confused mixture with other kindes; Swarmes of Flyes kept by themselves, swarmes of Serpents by themselves, swarmes of Wolves, and swarmes of Lions by themselves, yet all these Swarmes were connexed together in their endeavours to plague the *Ægyptians*. By this interpretation there was no confused mixture among these Swarmes, as some doe very unadvisedly expound the word *Gnereb* in this place to signifie.

8 *Gnereb* is put for a Desart, or a Wilderneſſe, *Es.* 41. 19. for a thirsty land, *Es.* 35. 7. for a dry land, *Jer.* 50. 12, *Ier.* 51. 43. or for an unknown land, *Ier.* 2. 6.

All these translated termes are Figurative, the continent is put for the connexion of the severall things that are contained in it; and our Saviour doth teach us how we must connex and couple the things of the Wilderneſſe together, in *Luke* 3. 5. compared with *Es.* 40. 3 4. where the things of *Gnereb* are thus connexed; Mountaines and Hils are connexed to vallies, rough places are connexed to Plaines, or smooth

ground, and there are divers other connexions in *Gnereb* the Wilderneſſe, for there are divers kindes of wilde Creatures that are connexed together in a Neighbourly cohabitation, without confounding any of their diſtinct kindes, as *Deut.* 8. 15. *Mar.* 1. 13.

And there are alſo ſundry ſorts of Trees growing in a pleaſant Neighbour-hood together, in their ſeverall borders, *Eſ.* 41. 19. and therefore Willow trees are called *Gnereb*, and *Gnarbaiim* in the duall number, either becauſe of the twy-party coloured leafe, or elſe becauſe they doe uſually grow on both ſides of the Brookes in a pleaſant Neighbour-hood together, *Eſ.* 15. 7. *Lev.* 23. 40.

In *Gnereb* the Deſart alſo, there is a connexion of many miſeries which doe often fall together on poore Travellours, *Ier.* 2. 6. with *Deut.* 8. 15.

And by the Figure *Synecdoche* any particular thing of the Deſart may be called *Gnereb*; as for example, the VVolfe is called the VVolfe of *Gnereb*, and the VVolfe of *Gnaraboth*, in the plurall number, *Ier.* 5. 6. becauſe all VVilderneſſes are inhabited with VVolfes.

In this regard I cannot but wonder why ſome Tranſlators doe tranſlate, *Hab.* 1. 8. & *Zeph.* 3. 3. the VVolfe of the Evening, ſeeing *Gnereb* hath relation to any connexture, either of places, or of perſons, or of things, as well as of the two parts of time in the Naturall day, and therefore *Gnereb* ought not to be tranſlated the Evening in any place of the Bible, but in thoſe places only that have relation to time, namely to the Evening of the Naturall day; but the VVolfe is not, nor ought not to be called *Gnereb* in relation to the time of the Evening of the Naturall day, for the VVolfe doth not hunt after his prey more in the Evening than in the Morning, nay he doth rather ſeek his prey more in the Morning than in the Evening, as *Iacob* doth tell us in his alluſive Propheſie, *Gen.* 49. 27. it is fitter therefore to interpret the VVolfe of *Gnereb*, with relation to the place of his abode, namely to *Gnereb* the VVilderneſſe, rather than to *Gnereb* the Evening, and in that reſpect the ſeventy Interpreters, in *Hab.* 1. 8. and in *Zeph.* 3. 3. doe call them the VVolves of *Arabia*, becauſe of

of the manifold companies, and confederacie that is among them in the Desarts of *Arabia.*

9 *Gnereb* is put for the Continent it selfe of *Arabia*, 2 Chro. 9. 14. because in that Continent there were divers sorts of people that had Kings over them that were connexed, combined, and confederated together in leagues offensive, and defensive, and in that respect they are called the Kings of *Gnereb*, or the Kings of *Arabia*, the continent being put for the confederates therein contained, for *Arab*, in 2 *Chron.* 9. 14. is written *Æreb*, in 1 *King.* 10. 15. which doth properly signifie a connexed multitude. See *Ainsw.* in *Gen.* 10. 7. and the *Æthiopians* in 2 *King.* 19. 9. and in 2 *Chron.* 14. 9. 12. are called *Cushites* of *Arabia*, by Sir *Wal. Rawley*, p. 151. 154.

10 *Gnereb* is also put for severall sorts of people, that lived in neere cohabitation together in *Arabia*, Es. 13. 20. and in that respect the Midianites (because they were inhabitants in some part of *Arabia*) are called *Arabians*. See *Tremelius* in *Hab.* 3. 7. & in that respect *Moses* his Midianitish Wife is called an *Æthiopian*, in *Num.* 12. 1. and because in that continent there lived divers other sorts of people in cohabitation, therefore they are called *Gnereb*, for there lived the Posterity of *Saba* and *Havilah*, of *Sabtah*, *Regmah*, and *Sabteca*, and many others, all which are called *Gnereb* (or *Arabians*) that is to say, a connexed people by a neighbourly cohabitation. See *Ainsw.* in *Gen.* 10. 7. and in *Gen.* 37. 25.

11 The Raven also, and all sorts of Crows are called *Gnereb*, because all the kindes of them are oftentimes connexed together in flocks, and also because some of their kindes are party-coloured; I have seen sundry sorts of Crowes together in flocks, and some of them were party-coloured, namely, white and black like Pyes, and Pyes are a sort of Crowes. See *Ainsw.* in *Lev.* 11. 15.

These severall instances doe plainly evidence, that *Gnereb* must not be taken for a confused mixing, or mingling of things together, whereby the distinct species may be confounded, as wine and water mixed together are, but it must be taken for such a mixing as is no other but a connexion of distinct species.

This

This explanation of *Gnereb* doth lead us by the hand to the right understanding of *Gnereb* in *Gen.* 1. 5. namely, that it signifies the connexion of the latter halfe of the Artificiall day with the first halfe of the Night; this part of the Naturall day our Ancestors did most fitly call the Evening; First, because it was the even or equal part to *Boker* the morning. And Secondly, our Ancestors held the Evening to be a distinct and differing portion of time from the time called Night; and indeed experience doth tell us, that the Night is not alwayes an Even part of time to the Artificiall day, that it is many times longer, and many times shorter than the day; but the Evening as it is taken from mid-day to midnight, is alwayes an even or equal part of time to *Boker* the Morning, Summer and Winter, all the world over, and therefore our Ancestors could not so fitly have called the whole night an Evening, in relation to the Artificiall day, as most would have them speak, though upon better advice they wil now think otherwise.

Our Ancestors held Gnereb the Evening to be at all times of the yeare an even and equal part of time to Boker the morning.

Obj. 3. *What need is there to make* Gnereb *comprehend such a large portion of time, as is the connexion of the latter halfe of the Artificiall day, to the first halfe of the Night; will not that little peece of light which remains after Sun-set, and which is connexed to the Night, sufficiently serve to make up the true composition of* Gnereb *the Evening?*

Answ. Our dispute did arise at first about the first Darkneſſe, whether *Moses*, in *Gen.* 1. 5. did call it *Gnereb* the Evening or no? I told you no, becauſe it was pure darkneſſe without any connexion of light at the beginning of it, and when God created the Light to shine out of Darkneſſe, God called that Light (when it had run the courſe of twelve hours) Day, and the first halfe of it, with the first darkneſſe, he did at last call it *Boker* the Morning (namely after the whole time of the Naturall day had run its courſe, and after the Darkneſſe was formed into a Night.) Hence it followes, that the compoſition of *Gnereb* was formed first from the latter halfe of the Artificiall day, and from the first halfe of the Night; but that little peece of light that remaines after Sun-set is no part of the Artificiall day (which is due to *Gnereb*) but it is a true part of the Night, and it is presently confounded with darkneſſe, and it is therefore called Twilight, and therefore it cannot fitly be called *Gnereb*.

Gnereb the Evening is often put by the Figure Synecdoche for that halfe of the Evening, called the latter Evening, which doth alwayes begin at Sun-set.

2 I answer; That seeing *Gnereb* is halfe Day and halfe Night, it often comes to passe that any one of these parts is called *Gnereb* the Evening, by the Figure Synecdoche, and both parts together is often called the two Evenings; the first Evening takes its beginning at mid-day, and the latter Evening begins at Sun-set, which doth alwayes set due West when the dayes are in the Equinoctial, and in that respect our *English* Translators doe put the West for *Gnereb*, in *Dan.* 8. 5. but *Tremelius* doth there put Sun-set for *Gnereb*, and the seventy in that place doe put the South-west Wind for *Gnereb*, (and that Wind is one of the foure Winds of Heaven, into which the Kingdome of *Alexander* was divided after his death, as *Daniel* prophesied, *Dan.* 8. 8.) And truly, seeing the South-west Wind proceeds indifferently both from the South, and from the West conjoyned, it doth most fitly answer to the conjunction or connexion of *Gnereb*; but it is evident that *Gnereb* is often put for the West by the Figure Metonymia, 1 *Chron.* 7. 28. 1 *Chron.* 12. 15. 1 *Chron.* 26. 16. 18. 30. and often elsewhere, and in this respect the Twilight is contained within that portion of time which is called *Gnereb*, but yet the Twilight by it selfe is never called *Gnereb*, but two other Hebrew words are used to expresse the time of Twilight, as I noted afore.

Gnereb the Evening is often by the Figure Synecdoche put for the Sun set evening, so it is also put by the Figure Metonymia for the West.

3 *Gnereb* is Figuratively put by Translators for the plaines of *Moab*, neere *Jericho*, Num. 33. 48, 49, 50. Numb. 36. 13. Deut. 1. 1. Deut. 11. 30. because they lye West at the setting of the Sun, where the latter Evening doth begin, but the seventy in all the said places doe put the West for *Gnereb*, because the situation of the plaines of *Moab* lay in the West part of *Canaan*, at the going downe of the Sun; from whence the latter evening doth begin; but see more of this latter evening in chap. 4. in the answer to Obj. 2.

4 *Gnereb* the Evening is Figuratively put for the last times, Gen. 49. 27. because the time of *Gnereb* the Evening doth follow after the time called *Boker* the Morning. See more in Chap. 3. in Ans. to Obj. 1.

Gnereb the Evening is often put for the last dayes, and for the last end of a thing.

5 *Gnereb* is Figuratively put for the last dayes, even for the dayes of the Gospel, called in *Zach.* 14. 7. the Evening time,

In the Evening time it shall be light; the allusion is most fit and proper to the first Evening, which doth alwaies begin at Mid-day, at the first declining of the Sun, and then the Sun is in its greatest strength both for light and heat; and then Christ Jesus appeared to *Paul* for his conversion, that he might send him among the Gentiles that sate in darknesse, *to open their eyes, and to turn them from darknesse to light, and from the power of Satan to God, Act.*22 6,14. *Act.*26.13,18. and he made the word of God to abound through a great part of the world, even from *Jerusalem* to *Illiricum*, *Rom.*15.19. In this evening time of the world, the Gospel did shine in its ful strength, for now Christ and his twelve Apostles, and seventy Disciples, and divers other Prophets and Teachers, did confirme their doctrine with signs and wonders, to the conversion of many ten thousand soules that formerly sate in darknesse under the power of Satan.

6 *Gnereb* is put for the last end of a thing, as in *Isa.* 24.11. The mirth of the land is (*Gnereb*, that is to say) ceased or ended; And in this sense *Matthew* puts the evening of the Sabbaths (in the plurall number) for the end of the weeke, *Mat.* 28.1. for the Jews used to date all the days of the week from the Sabbath day, in this order, the first of the Sabbath, the second of the Sabbath, and so on till the week ended with the Sabbath it selfe. In like sort they did sometimes call the whole week the Sabbath, and the seven weekes to Penticost they called seven Sabbaths, *Levit.* 23.15. and the Pharisee said, *I fast twice in the Sabbath*, *Luk.*18.12. or, twice *in the week*; now if the Evening had been the beginning of Natural day, then all these allusions from *Gnereb* to the last times, or to the last end of a thing, had been very improper and very absurd.

7 *Gnereb*, by the figure Synecdoche, is often put for any particular hour in the afternoon, or in the beginning of the night, for the Jews were to transact many Civil and many Religious actions in the severall houres of *Gnereb*, the Evening, and in that respect any of those houres may be called *Gnereb*, the Evening: But at first when *Moses* did conjoyn and set together all the parts and parcels of the first natural day, No question but he did use *Gnereb* in its full and proper sense for the conjunction of

of the latter half of the Artificial day, with the first half of the night, as the even and equal part of time to *Boker* the morning; and that is the thing which I mainly aime at in all my discourse upon *Gnereb*.

Sect. 2.

It is further evident that Gnereb *must be taken for such a connexion of things, as doth still preserve the Species distinct, because* Gnarbaiim *in the duall number is put for the connexion of any two things without confounding their species; But especially it is Eleven times over put for the two parts of the Naturall Evening.*

I Find upon search, that *Gnereb*, the Evening, is eleven times over called *Gnarbaim* in the duall number, because the God of Nature had from the first day divided the natural Evening into two parts, which are rightly called the two Evenings by many Translators.

These two Evenings were famously known to all the Jewes in *Egypt*; for when *Moses* commanded them to kill the Passeover between the two Evenings, *Exod.*12.6. he did not explain what he meant by the two Evenings, he did not make any circumstantiall description of them, which had been necessary if they had not been familiarly acquainted with the several limits of them; but he doth onely barely name them as a thing that was familiarly known to them.

Five times over the Lord commanded them to sacrifise all their Passeovers between the two Evenings, *Exod.*12.6. *Levit.* 23.5. *Numb.*9.3,5,11. and four times over the Lord commanded them to sacrifise the daily Evening sacrifice between the two Evenings, *Exod.*29.39,41. *Num.*28.4,8.

Solomon Jarchi describes the two Evenings thus, from the sixt hour (which is at Mid day and upwards) it is called between the two Evenings, for that the Sun declineth towards his going down, *&c.* between the Evening of the Day and the Evening of the Night; The Evening of the Day is from the beginning of the seventh houre, and the Evening of the Night, is when the night begins, See *Amsi.in Num.*9.3.

And *Aben Ezra* on *Exod.*12. saith, There is the Evening of the Sun,

Sun, and the Evening of the Night, when the ſhining of the Sun is gone from off the Earth.

And *Rab. David* in *Perek Aboth ch.* 5. ſaith, There is the Evening of the Suns declining, and the Evening of the Suns ſetting.

His meaning is according to other Hebrew Doctors, namely, that the Evening of the Suns declining, begins at the firſt declining of the Sun at Mid-day, and that the Evening of the Suns ſetting doth begin then.

And *Buxtorfius* in his Hebrew Lexicon upon the word *Gnarbaiim* doth cite other Hebrew Canons to this very purpoſe; But I ſhall refer you to Chap. 5. for a further deſcription of the two Evenings, where I explaine the Paſſeover Evening.

I have already cited nine places of Scripture, where the term of two Evenings is cited in the Hebrew text, and now I will cite two places more: The Prieſts were commanded to light up their Lamps between the two Evenings, *Exod.* 30. 8. and the Quailes came between the two Evenings, *Exod.* 16. 12. Alſo I find one clear example of the two Evenings in the New Teſtament, in one and the ſame day; It is ſaid in *Matth.* 14 15. *When it was evening the Diſciples came to him and ſaid, the time is now paſt* (that is to ſay, it is now paſt dinner time) *ſend the multitude away*; But Chriſt did not ſend them away untill he had firſt made them dine, and after they had well dined, then he ſent them away: After this Evening Chriſt went up into a mountain to pray, and then it is ſaid againe, *When the Evening was come, hee was there alone*, ver. 23. This Evening in ver. 23. is another Evening beſides that in verſ. 15. and between theſe two Evenings Chriſt did a long action, for he fed many thouſands plentifully; And thus I have proved by a Jury of twelve Witneſſes that the naturall Evening is divided into two Evenings, and I have ſet out the limits of the firſt Evening by the teſtimony of the Hebrew Doctors from Mid-day till Sun-ſet, and the latter Evening begins at Sun-ſet, and ends at mid-night, and both theſe Evenings are called *Gnarbaiim* in the duall number; that is ſay, the Twy-party Evening; for ſo *Gnarbaiim* in the duall number muſt be underſtood, as it appears by the like form of ſpeech, where the Scripture ſetteth out the twy-party connexture of other things, as for example, *Ramath* in mount *Ephraim*, 1 *Sam.* 1. 19.

is

is called *Ramothaim* in the dual number, 1 *Sam.*1.1. some Translators render it the two *Ramaths* in mount *Ephraim*, but indeed they are deceived, for there is but one *Ramath* in Mount *Ephraim*, and that *Ramath* is called *Ramothaim* in the dual number, because it had two parts, and so *Jerusalem* is usually called *Jerusalaim* in the duall number, 2 *Sam* 5.6,7. *Psal.*51.18. not because there were two *Jerusalems*, but because the City *Jerusalem* had two principal parts; for first, There was the City of the people on the one part; and secondly, There was the City of *David* and mount *Zion* on the other part; but neither of these parts alone could properly be called the City of *Jerusalem*, but both parts must be put together to make up the full City *Jerusalem*; and in this respect it might well be called the double *Jerusalem*, or the twy-party *Jerusalem*; the like may be said of *Ramothaim*, for there was but one City in Mount *Ephraim* that was called *Ramath*, as vers.19. tels us, But this City was called *Ramothaim* in the duall number, because it had two principall parts. First, There was the City of the people on the one part; And secondly, There was *Naioth* in *Ramath* on the other part where the High place was, and where *Samuel* dwelt, and kept a Prophets School, 2 *Sam.* 19.18,19. But neither of these parts could properly be called the full City *Ramath*, but both of them together did make up the full City *Ramath*. So also *Diblath*, *Ezek.*6.14. is *Diblathaim*, *Jerm.*48.22. And so *Gnereb* the Evening is sometimes called *Gnarbaiim* the two Evenings, but neither of those two Evenings taken a part can properly be called *Gnereb* the full naturall Evening, as it is meant in *Gen.*1.5. but both of them put together do make up the full natural Evening; and in this respect *Gnarbaiim* may be translated the twofold evening or the twy-party evening, as well as the two Evenings, because indeed there is but one naturall Evening, which is divided by the time of Sunset into two principall parts. It is therefore but a woodden shift of some Scholars to call the first Evening an improper Evening, and to call the latter Evening onely the full naturall Evening: The like woodden shift it is to make no other part of time to be called *Gnereb* properly, but the very beginning of the Night, or of the later Evening onely, as some do interpret *Junius* Annotation on *Gen.*1.5. to speak.

2. If the Holy Spirit had framed *Gnarbaiim*, to set out both a

The seventy Interpreters do make the two Evenings to be but one proper Evening.

proper and an improper Evening with one and the same voice and breath, then doubtlesse the seventy Translators being Hebrew Doctors would have found it out, and then they would have described the various acceptation of the word, by some marke of distinction or other, especially considering they took liberty to vary the terme of their translation from *Gnarbaiim*, for they do never fully expresse the term *Gnarbaim* the two Evenings in any place, but nine times over they translate it by the single term Evening, and therefore if they had accounted the first part of it to have been an improper Evening, and the latter part onely proper, then doubtlesse they would some where or other have given some mark of distinction whereby to know them asunder, especially seeing they take liberty to alter the phrase; But it seems to me they accounted both the parts of *Gnarbaiim* to be but one proper naturall Evening, because they do nine times over translate *Gnarbaiim* by the single term Evening. I confesse they doe once after a sort set out the two parts of *Gnarbaiim* in *Lev.*23.5. for there the Seventy read the Text thus. In the fourteenth day of the month, between the middle of those things that belong to the Evening; in this translation they doe not fully name the two Evenings, but yet after a sort they doe name the two Evenings, because they say between the middle of those things that belong to the Evening; there meaning must be this, In the beginning of the Passeover Evening, they in the first place did offer the daily evening Sacrifice, burne Incense, trim the Lamps, *&c.* Secondly, As soon as the latter evening was come (which did alwaies begin at Sun-set) they began to feast upon the flesh of their Passeovers, and of their Peace-offerings, in a solemn religious manner: Now between, or in the middle of these things all their Passeovers were sacrificed. And thus by this Interpretation it appears evidently that the seventy Translators held *Gnarbaiim* to be but one proper naturall evening divided into two principall parts, because they called that which was done between the two evenings, the middle of the evening in the figular number. Therefore I may well conclude, that their distinction is absurd, that make the first part of *Gnarbaiim* to be no more but an improper evening, and that make the latter part onely proper. I think no man that is well advised can find any harmony in the Scripture by this Interpretation.

3. It

3. It is alſo evident that *Gnereb* the Evening, is as large in length of time as *Gnarbaiim* the two Evenings is; for not onely the Seventy do tranſlate *Gnarbaiim*, by the ſingle term Evening; but the Hebrew Text it ſelfe doth often put *Gnereb* for *Gnarbaiim* interchangeably, as for example, four places of Scripture doe command them to offer the daily evening Sacrifice between the two evenings, but many more places ſay it ſhould be done or ſacrificed in *Gnereb* the evening; five places command all the Paſſeovers to be ſacrificed between the two evenings, but more places ſay it ſhall be done or ſacrificed in *Gnereb* the evening; one place ſaith, that the Prieſts muſt cauſe the Lamps to burne between the two evenings, but other places ſay in the evening; one place ſaith the Quailes came between the two evenings, but other places ſay they came in *Gnereb* the evening: Therefore *Gnereb* and *Gnarbaiim* is but one proper evening; *Gnereb* is as large in time as *Gnarbaiim* is, both parts together make up the true and proper naturall evening called *Gnereb*.

The Hebrew text doth make the two Evenings to be but one proper Evening.

Hence I conclude, that the Hebrew word *Gnereb* doth not ſignifie ſuch a confuſed mixture as is between light and darkneſſe in the Twilight; but it ſignifies ſuch a diſtinct connexion of Day and Night together, as may be called *Gnarbaiim*, the two evenings, and ſuch a connexion as may be diſtinguiſhed or ſevered from each other into two diſtinct parts: as I may exemplifie the matter by a party-coloured coat, one half is white and the other halfe is black; ſo is *Gnereb* the evening, the firſt halfe is white called day, and the other halfe is black called night, and the time of Twilight that couples theſe two evenings together, may be likened to the ſeam that couples the white and black peeces together for the compleating of the party-coloured coat. Or thus, the two parts of *Gnereb* may be exemplified by the cloud that ſtood between the *Iſraelites* and the *Egyptians*; the one halfe of the cloud was light towards the *Iſraelites*, and the other halfe was dark towards the *Egyptians*, *Exod.*14.20. So is *Gnereb*, the natural evening, the firſt halfe is light called day, and the other halfe is dark called night.

The two parts of Gnereb exemplified.

But if the naturall evening had been nothing elſe but night, as moſt Interpreters doe affirme upon *Gen.* 1.5. then all evening Sacrifices muſt have been offered in the night time only; but the Hebrew Doctors wil laugh that opinion to ſcorn as a foule abſurdity

ſurdity; for after Sun-ſet (ſay they) the blood of all Sacrifices became unlawful, ſee *Ainſ. in Lev.* 6.9. (they mean it only of all evening Sacrifices) and therefore it was a foul miſtake in K. *James*'s Tranſlators to tranſlate *Gnereb* by the word night, in *Lev.* 6.20, they ſay that *Aarons* Meat-offering was offered halfe of it in the morning, and halfe of it at night, ſo alſo they put night for *Gnereb*, in *Gen.* 49. 27. and in *Job* 7.4. and in *Pſal.* 30. 5. and the *Geneva* Tranſlators do the like, in *Gen.* 49.27. and in *Lev* 6.20. and often elſewhere: but I beleeve, themſelves better adviſed would alter it, and though the 70 Tranſlators do take liberty to render *Gnereb* in differing terms, yet they never do tranſlate *Gnereb* by the word Night, becauſe the night in propriety of ſpeech can not agree to the compoſition of *Gnereb*, in *Gen.* 1.5.

SECT. III.

Proving by ſeven demonſtrative grounds, that the Naturall Evening begins at Mid-day at the firſt declining of the Sun.

THe firſt Scripture by which I prove that the Natural Evening doth begin at Mid-day, at the firſt declining of the Sun, is from *Jeremy*, whoſe ſpeech is both plain and elegant, *Jeremy* ſpeaks thus in the perſon of the *Babylonian* Souldiers, *Ariſe, let us go up at noon; woe unto us, for the day declineth, and the ſhadowes of the evening are ſtretched out, Jer.*6.4. Theſe words are ſpoken by way of alluſion; but yet two phraſes are remarkable in this Text. 1. The day declineth. 2. The ſhadowes of the evening are ſtretched out; both theſe termes are Synonima, and mean the ſame time of the day; for as ſoon as the day begins to decline, the ſhadowes of the evening begin to be ſtretched out. Hence then it follows, 1. That the evening doth begin as ſoon as the day begins to decline. 2. That the ſhadowes of the evening do begin to ſtretch themſelves as ſoon as the ſun which rules the day, doth begin firſt to decline.

Jeremy ſpeaks theſe words in the perſon of the *Babylonian* Souldiers who made haſte to deſtroy the Jewes by the Noon-tide, but when they were upon their march they ſaw they were like to come ſhort of the appointed time, and therefore they cry out in an angry paſſion, *Woe unto us, for the day declineth, and the ſhadowes of the evening are ſtretched out.* The Prophet ſpeaks this by

by way of Prosopopeia; yet there must be a reall truth in the allusion.

Secondly, I prove that the natural Evening begins at Midday, at the first declining of the Sun, by *Matth.*14.15. *When the Evening was come*; *Luke* expounds this evening to be come, when the day began to go down or decline, *Luk.*9.12. So Mr. *Broughton* renders the Text: And when else doth the day first begin to go down or decline, but when the Sun that rules the Day doth first begin to go down or decline? as is above observed from *Jer.*6.4. And experience doth tell us, that the Sun doth first begin to decline at mid-day, and that it continues declining till Sunset; So then, from the term Evening in *Matthew* described by this adjunct in *Luke*, when the day begins to go down or decline, it may truly be gathered by necessary consequence, that the natural evening doth begin at mid-day, at the first declining of the Sun; and this evening hath two parts, the first part begins at the first declining of the Sun, as I have already expounded, v.15. and another evening doth begin at Sun-set, in v.23.

Thirdly, I prove that the full natural evening begins at midday, at the first declining of the Sun, by *Deut.*16.6. *Thou shalt sacrifice the Passeover at Evening, at the going down of the Sun, at the season thou camest out of* Egypt. This Text is very pregnant to prove the point in question; but because I have occasion to expound this Text at large in chap.5. Therefore I refer the Reader thither.

Fourthly, I prove that the full natural Evening begins at midday by 1 *Sam.*20.5. *David* doth there intreat *Jonathan* to meet him on the third day at Even, and it appears that *Jonathan* was very careful to observe the punctual beginning of this appointed evening, because it was a matter of weight, and because *David* depended upon his punctual observation of the precise time, therefore *Jonathan* did confirm his promise by an oath, ver.13. besides, *David* did over and above all this charge *Jonathan* to come to him quickly or diligently, that is to say, to be exact, and to keep the appointed time diligently or punctually, and accordingly *Jonathan* did manifest his diligence to observe the punctual time, as it is evident, because he went out into the field on the third day in the Morning, which (saith the Text) was *at the time appointed with David*, v.35.

Object,4. *How can you make* Jonathans *Morning to be the appointed time with* David, *seeing* David *did not appoint* Jonathan *to meet him on the third day in the morning, but on the third day at even, as* v. 5. *testifieth?*

Answ. Jonathans morning was the appointed time with *David*, because *Jonathans* morning did end at mid-day, and *Davids* evening did begin at mid-day, at the first declining of the Sun: now *Jonathan* could not have come quickly, diligently, exactly and punctually to the place appointed at the beginning of the evening, unlesse he went out on the third day morning, that is to say, a little before the evening began; but by his diligence in taking in a little peece of the morning at the beginning of his Journey, he might well be at the place appointed according to the punctuall time of the appointed Evening; and thus *Jonathans* Morning and *Davids* Evening do meet together at Mid-day, and no other resolution can be given, as I conceive, to make *Jonathans* morning and *Davids* evening to agree together at one and the same appointed time but this.

Object. 5. *Why may not the appointed evening be understood of the night-evening, and the appointed place be a great way off, and in that respect* Jonathan *might begin his journey in the morning, that so he might come to the place appointed at the time of the Sun-set evening?*

Answ. I perceive that men are loath to have any other evening, but the night-evening, and therefore they are willing to raise what Objections they can against the mid-day evening: But I will give you divers Reasons why the appointed evening cannot be meant of the Sun-set evening.

First, If the place of meeting had been so far off as to cause *Jonathan* to spend so much time in going thither as from morning till Sun-set, then *Jonathan* could not have had time enough left to return back again into the City in the same day. But the Text in ver.23. doth tell us that *Jonathan* did return the same day into the City; therefore the appointed evening cannot be understood of the sun-set evening.

Secondly, *Jonathan* returned alone without any company with him, for he had sent his Boy back into the City before, which in reason he would not have done, if the place of meeting had been so far off as you make it.

Thirdly,

Thirdly, *Jonathan* knew that *Saul* was jealous of his familiarity with *David*, and he knew also that *Saul* was much inraged against *David* at this time; Therefore in wisdom *Jonathan* would not be so long absent from *Saul* as from morning till Sun-set; nay, it would have been Mid-night ere he could have returned, if the place appointed to meet at had been so far off as you would make it, and then *Saul* might well have suspected that *Jonathan* might have had some other errand into the field besides shooting at a mark, by his long and late absence; but *Ionathan* pretended no other errand but to shoot at a mark, and therefore he took his Boy with him to witnesse so much if need should be.

1. Hence it followes, that the place of meeting was but a little way without the City; for what need had a man goe farre to shoot at a Mark? and so it asked but a little time to goe to it, and to return from it.

2 Hence it followes, that the appointed Evening must be understood of the Mid-day Evening, and not of the Sun-set Evening: And thus *Jonathans* Morning and *Davids* Evening did fitly agree to the same appointed hour at Mid-day.

In like sort one Evangelist saith that Christ was crucified at the third houre, *Mark.* 15.25. But *John* saith he was crucified at the sixt hour, *Joh.*19.14. this differing relation of time, may seem to have as great a difference as is between *Jonathans* Morning and *Davids* Evening, and yet there is no difference at all when things come to be rightly expounded: For the Jewes divided the Artificiall Day into four great Hours, just as they divided the Night into four great Watches, *Mark.* 13.35. every great hour contained in it three small houres; The first great hour they called by the name of the third hour, becaufe it ended with the third small hour, which we call nine a clock; and their second great hour they called their sixt, becaufe it ended with the sixt small hour, which we call twelve a clock; and thus as soon as the first great hour ended with our nine a clock, the second great hour began with our ten a clock: And thus *Peter Martyr* in the *Judges*, Mr. *Godwin*, and Mr. *Weames*, do accord these great hours with our small hours, and just after this sort the end of *Jonathans* Morning in v.35. and the beginnings of *Davids* Evening in v. 5. do fitly close and meet together at Mid-day.

The Jews divided the day into four great hours, as they divided the night into four watches.

Fifthly, I prove that the naturall Evening doth begin at Mid-day, by *Josh.*7.6. There *Joshua* and the Elders fell down upon the Earth before the Ark of the Lord till Even-tide, that is to say until Evening began.

Object. 6. *This Even-tide must be understood of the Sun-set Evening.*

Answ. I answer no, it cannot be understood of the Sun-set Evening, for *Joshua* had much businesse to doe after this, which must be done before the time of Sunset, for the Lord commanded *Joshua* to sanctifie the people against the morrow, Vers. 13, 14. But *Joshua* could not sanctifie them at the Sun-set Evening, for then the day of their cleanneſſe must begin, by the order of the *Levitical* Law; they must therefore be washed from their defilements in the afternoon, or else they could not begin the day of their cleanneſſe at their Sun-set Evening; and in case they did not begin the new day of their cleanneſſe at Sun-set, they might not come before the Lords Arke on the morrow to beg Attonement for Transgressors, as I have opened the matter more at large in Chap.4.

Now *Joshua* could not have sanctified the people in a fit manner to come before the Lords Ark on the morrow, if he had lain still upon the earth till the Even-tide at Sun-set; for *Joshua* must have a large time to inform all the people by a Proclamation through all the Camp, what was the cause of the Lords anger, and what they must do by way of preparation before they could obtain the Lords favour: The thing they must do by way of preparation was to sanctifie themselves from their Ceremonial defilements, by washing their Bodies and their Cloaths according to the Ceremonial customs, as they are set down in *Exod.* 19.10. *Gen.*35.2. and this must be done in the same Even-tide wherein the Lord spake to *Joshua* and to the Elders, saying, *Up, and sanctifie the people, and say, sanctifie your selves against to morrow,* Vers. 13. Now then consider the time that must be taken up for this Proclamation throughout all the Camp, and consider the time they must have for the washing of all their Bodies and their Cloaths before Sun-set, and then it will necessarily force us to understand this Even-tide of the Noon-tide Evening, and not of the Sun-set Evening.

Sixthly,

Sixthly, I prove, That the full naturall Evening begins at Mid-day when the Afternoon begins, becauſe the Evening in Scripture is often put for the Afternoon, as the morning is put for the Forenoon: *In the morning ſow thy ſeed, and in the Evening let not thy hand reſt*, *Eccleſ.* 11. 6. *Solomons* meaning is, that men ſhould be as diligent in doing good at all times, as the Husbandman is in ſeed-time; he will not reſt from ſowing his ſeed neither Forenoon nor afternoon, becauſe he knows not which will prove beſt. A wiſe and diligent Husband-man will go out to ſow his ſeed in the afternoon Evening, and not defer it till the Sun-ſet Evening; therefore by *Solomons* account the Evening begins with the Afternoon at Mid-day.

2. It is ſaid *Pſal.* 90. 6. *In the morning the graſſe flouriſheth and groweth up, but in the evening it is cut down and withereth*: The Husbandman doth not uſe to go out to mow his graſſe in the evening after Sun-ſet, or if he ſometimes do ſo, yet it doth not wither in the evening after Sun-ſet; But Husbandmen uſe to take the opportunity to mow their graſſe in the afternoon, and then it withereth, therefore the Evening begins with the afternoon.

3. It is ſaid in 1 *Sam.* 17. 16. that *Goliah* drew near Morning and Evening forty days together: But Souldiers doe not uſe to call for a Pitched Battle in the evening after Sun-ſet, but either in the Forenoon or in the Afternoon Evening.

4. It is ſaid 1 *King* 17. 6. That the Ravens brought bread and fleſh to *Elijah* morning and evening: but the Ravens do not uſe to carry meat in the evening after Sun-ſet, for then they uſe to flie to their Rooſt, and ſo to continue there all night; Therefore the Ravens carried meat to *Elijah* in the Afternoon Evening.

Seventhly, *Paul* ſent for the Jews in *Rome* to come to his lodging that he might teſtifie unto them the things of the Kingdome of God, and that he might perſwade them concerning Jeſus, and they came at the day appointed, and then *Paul* preached unto them from morning till evening, *Act.* 28. 23. But I think no deliberate man will ſay that *Paul* continued his Sermon to that mixed multitude from the morning light, till the evening at Sun-ſet: The hungry bellies and captious ſpirits of moſt of theſe Jewes would not indure it; neither would *Pauls* wiſdom nor

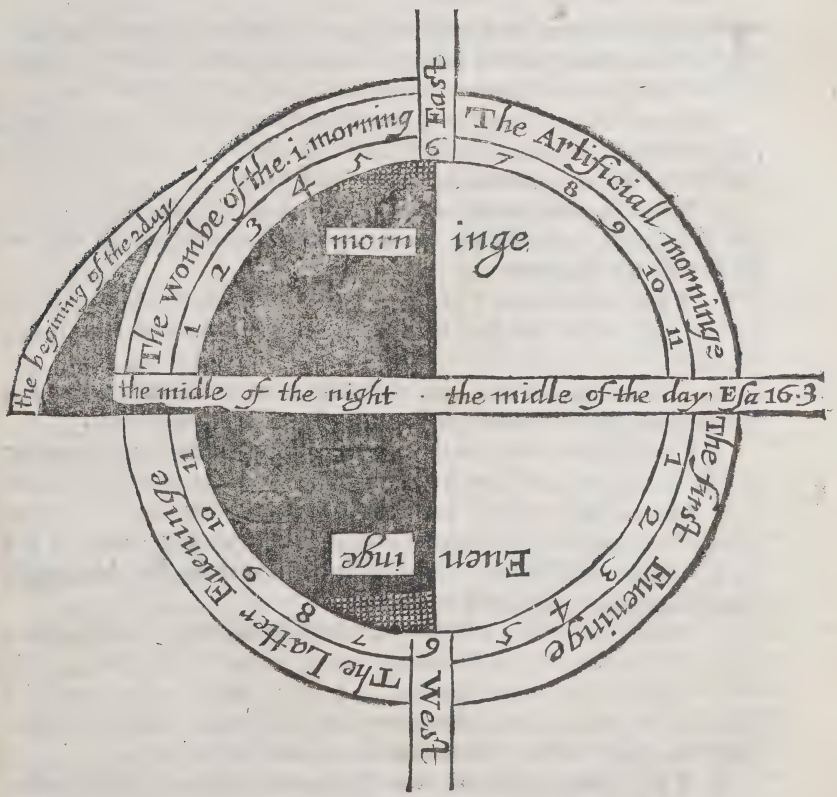
his ſtrength ſuffer him to offer it, eſpecially ſeeing the Jewes of this Synagogue had before-hand manifeſted to *Paul* their diſlike of this Sect, verſ. 22.

Theſe circumſtances conſidered, this phraſe from morning till evening muſt be underſtood of a convenient portion of time for one Sermon. It is like they came to *Pauls* lodging at the ordinary houre wherein they uſed to reſort to their Synagogues, about nine a clock in the morning, and it is like alſo that *Paul* continued his Sermon to them till the Noon-tide evening, a little more or leſſe, as in wiſdom he thought it convenient, all circumſtances conſidered, and in likelihood the Jews would not appoint to meet at *Pauls* lodging before the ordinary hour of morning prayer, nor be contented to ſtay longer than Dinner-time, when the Evening begins, at Mid-day; therefore it may be gathered by probable conjecture, that the evening began at Mid-day in *Rome* as well as in *Judea*.

The

The first Naturall Day is divided two several ways by *Moses* in *Gen.*1.5.

1 *Into Day and Night by the Line of Longitude.*
2 *Into Evening and Morning by the Line of Latitude.*



The Hebrew word *Gnereb* in *Gen.*1.5. was well translated the Evening by our Ancestors, because it is a connexture of so much Day and Night together as makes up an even and equal part of time to *Boker* the morning. And secondly, Because the Natural Evening is half Day and half Night, therefore *Moses* doth eleven times over call it the two Evenings, as it is noted in Chap. 2. Sect. 2.

SECT.

Sect. 4.

Being a Description of the twofold Division of the first Naturall Day, how and in what order every part of it was shaped, named and framed together.

THe first Natural day in *Gen.* 1.5, was twice divided by *Moses*, just according to the Lines of Longitude and Latitude in the Globe, and it was shaped and framed together in this order.

Take a peece of paper and pourtray upon it the shape or image of a compasse Dial. Then first shadow out upon it the first darkness from the North point almost to the East point.

2. Then shadow out a little peece of Twilight to fill it up to the East point, as a sign that the light did thence break out of darkneſſe by degrees.

3. Then shadow out a peece of light of six hours long, for the ascending of the shining light from the East point to the South point.

4. Then make a mark of distinction at the South point for the standing still of the light for a little while at Mid-day.

5. Then shadow out another peece of light of six hours long for the declining of the light from the South point to the West point.

6 Then write upon all this shining light from the East point to the West point, the name Day, as the proper name of his perfect shape and limit; and in this order was the first Artificiall Day shaped out, limited, and named.

7. Then shadow out a little peece of Twilight, at the departure of the light out of that Horizon, on the inside of the West point.

8. Then take twelve hours darkneſſe, and shadow out the first half of that Darkneſſe from the West point untill it meet with the place of the first darkneſſe at the North point.

9. Then write upon all that Darkneſſe from the West point to the East point, the name Night, as the proper name of its perfect shape and limit, and in this order was the night last shaped out, limited and named. Then let the other half of the last twelve hours Darkneſſe be set upon the out-side of the same Compasse Diall, from the North point to the East point, for the beginning of the second Day.

10. Hence

10Hence we may obſerve the Reaſon why the firſt Darknes could not be call d Night at firſt, namely, becauſe it wanted the form and limits of a Night, for it wanted the ſhape of a twilight going before it, and therefore until it had obtained that, it was called nothing elſe but confuſed darknes, and it could not have this form til the laſt period of time belonging to the night was finiſhed; and it could not have that period till the firſt half of that twelve houres darkneſſe ſucceeding the Artificial Day had met with the firſt darkneſſe at the North point, and that conjunction occaſioned a mark of diſtinction in the middle of the night.

11. By theſe marks of diſtinction, the true Form and Figure of the two Lines of Longitude and Latitude, from Eaſt to Weſt, and from North to South, were clearly marked out.

12. By this Line of diviſion from Mid-day to Mid-night the Natural Day was again divided into two equal parts (in a differing manner from the diviſion of the Day from the Night) the firſt half from Mid-day to Mid-night was called *Gnereb*, the Evening, and the other half from Mid-night to Mid-day was called *Boker*, the Morning,

13. After this ſort hath the God of Nature halfed and quartered the Natural day by the Lines of Longitude and Latitude.

14 By this method the God of Nature hath not only made the natural day to be a twiparty day, conſiſting of light, and darkneſs; But alſo Secondly, He hath made the Artificial Day to be a twiparty day, becauſe he hath made the one half of it to belong unto the Morning, and the other half of it to belong unto the Evening. Thirdly, He hath alſo made the Night to be a twiparty Night, becauſe he hath made the one half of it to belong unto the Evening, and the other half of it to belong unto the morning. And in this regard the night is ſometimes called nights in the plural number, *Pſal.*134.1. *Pſal.*92.2. Fourthly, He hath alſo made the Natural Evening to be a twiparty evening, becauſe it is a connexion of the latter half of the Day, to the firſt half of the Night; and in this reſpect it is called *Gnereb*, a connexion, and ſometimes it is called *Gnarbaiim*, the two Evenings, becauſe of the two parts of it. Fifthly, He hath alſo made the Natural Morning to be a twiparty Morning, becauſe it is a connexion of the firſt darkneſſe, or of the latter half of the night, with the firſt half of the Artificial day, and in this reſpect it is often called Mornings in the

plural number, *Pſal.*73.14.*Pſal.*101.8.*Job* 7.18. *Lam.*3.23. *Iſ.*33.2. 15. The Reaſon why the firſt darkneſſe could not be called either *Boker* the Morning, or *Gnereb* the Evening, at firſt, was, becauſe theſe names are names of the perfect ſhape and limits given unto theſe two parts of the Natural day; and the firſt darkneſſe was a confuſed miſ-ſhapen thing at firſt, therefore it could not belong either unto the Morning or unto the Evening, until it was firſt ſhaped and limited into a night; for *Boker* the Morning is conſtituted of a part of the ſhaped Night, as well as of a part of the ſhaped Artificial Day; and the firſt darkneſſe could not be ſhaped into a Night until it had twelve houres darkneſſe ſucceeding the Artificial Day, by means whereof the firſt half had a Twilight going before it, and then as ſoon as it met with the firſt darkneſſe at the North point, it Firſt gave perfection of ſhape to the Night. And Secondly, It gave perfection of ſhape to the Evening. And thirdly, It gave perfection of ſhape to *Boker* the Morning.

And accordingly, every part of this day had its name as ſoon as it had its perfect ſhape; as for example, when the ſhining light had finiſhed its laſt period at the Weſt point, it was called Day; in like ſort, when the darkneſſe had finiſhed its laſt period at the North point, it was called Night: And then alſo the Evening and the Morning was the Firſt Day.

Pharez and *Zara* were Twins, and when they came to their Birth, *Zara* thruſt out his hand firſt, thereupon the Midwife ſaid this is firſt, and ſhe did mark it out for the firſt by a red thred; yet notwithſtanding *Pharez* did finiſh his Birth firſt, and therupon he was firſt named *Pharez*, and *Zara* was laſt named though he begun his Birth firſt: Even ſo, the time called Morning began its birth firſt, but yet notwithſtanding the time called Evening was firſt perfected in its ſhape and limits, and thereupon it was firſt called *Gnereb*.

O the wonderfull variety of Gods wiſdom in contriving and ſetting together all the parts and parcels of this firſt Natural Day!

CHAP.

Chap. III.

Proving that the time of the first Darkness was called Morning at last, namely as soon as that Darkness was formed into a Night.

Moses doth tell us, *Gen.* 1.1,2. *That in the beginning God created the Heaven and the Earth*, and that *darkness was upon the face of the deep*, namely for the space of six hours, before the light was created.

The Question is, *Whether this first Darkness was called Morning or Evening.*

The Answer shall be framed into three Heads or Sections.

I. *I will prove that the Creation began in that part of time which at last was called* Boker, *the Morning.*

II. *That the Morning begins in the dark Night.*

III. *That the Morning doth begin at Mid-night.*

Sect. I.

Proving that the time of the first Darkness was called Boker, *the Morning, at last.*

First, It appears to me that the first Darkness was called *Boker*, the Morning, at last; namely, as soon as all the parts of the Natural Day were formed: Because *Boker*, (the Morning) doth signifie Early, See *Ainsi. in Psal.* 5.4. and in this sense the Morning is put for the first opportunity of time for any business, as in seeking unto God early by prayer, and in this sense *David* saith in *Psa.* 5.3. *Jehovah, in the morning* (or early) *I will direct my prayer unto thee, and will look out* (or espie) as he that keepeth watch and ward expecting what God will answer; and the godly do often professe, that they will look out early after God (by the term Morning) as in *Psal.* 90.14. and *Psal.* 143.8. and truly I conceive, that the onely Reason why Buls and Cows, And all the Herds of that kind are called *Baker* (from whence *Boker* is derived) is from their early seeking out for their meat from God, sooner than other Cattle use to do: for in the Evening or in the beginning

Boker the morning doth signifie early.

of the Night they use to sit down and chew their Cud, but in the early Night-morning, they usually rise up and seek out for food before other sorts of Cattle.

Object. 1. Boker, *the Morning, is put for the beginning of the Artificiall Day, because that is the fittest season to seek out or search after things that be lost, or after things that are to be sought after; men do not usually seek after things in the dark, but as soon as the morning light appears, then they begin to look and search after lost things, and hence the beginning of the Artificiall Day is called* Boker, *the Morning.*

Answ. I see no Reason to restrain the signification of *Boker* to mans seeking by the sight of his eyes, in the time of the Artificial Morning only, but considering that *Boker*, the Morning, is placed among the works of Gods Creation before man was created, it may be considered as Gods first early time in ordering the Creation in the best manner; for God may be said to seek early (after the manner of men) not for want of knowledge in particulars, but to set out his Wisdom and Prudence, and Fatherly care, and the like, in the first Creation, as these Scriptures do testifie, *Exod.* 14 24.27. *Ezek.* 34.11,12,16. *Psa.* 30.6. *Psa.* 90.14. *Isa.* 17.14. *Psal.* 119.176. *Zach.* 12.9.

For *by Wisdom the Lord founded the Earth, and by Understanding he established the Heavens, Prov.* 3.19. and so by Wisdom and Understanding he formed all the parts of the First Day, in such an exquisite Order, that so it might be for an exemplary pattern to all the other Natural daies to the end of the world. Secondly, Early seeking may be done by advice, counsel, and meditation, as well in the time of darkness, as in the morning light. Thirdly, When it pleased the Lord to uncreat *Judah* by his destroying Judgements (namely, by wars from the Enemy) how did God order it to be done? but by his early looking out and searching into things; For thus saith the Lord, *I looked upon the Earth, and lo it was without form and void, and to the Heavens, and they had no light*, Jer. 4. 23. for by their wicked confused Government they had provoked the Lord by wars to turn all their Commonwealth into a Chaos again. This form of speech (by contraries) declares that God by his wise Providence did search out in the time of the first darkness how to adorn the earth with light, and how to order all the parts of the first day in the best manner, and in this respect Gods early Providence is often set out by the term Morning, both in

regard

regard of his early Judgements upon a people, and also in regard of his early Preservation of his own people.

Boker, the Morning, is put for Gods early seeking either to punish the wicked or protect the godly.

1. His early and speedy Judgements upon the wicked are set out by the term Morning, in *Num.* 16. 5. *Zeph.* 3. 5. *Psal.* 73. 14 *Ezek.* 7. 7, 10. and so in *Hos.* 10. 15. In the morning shal the King of *Israel* be destroyed; and in this sense I shall presently expound *Isa.* 47. 11.

2. The term Morning doth often denote Gods early care and Providence in looking out for the Protection of his people, *Exod.* 14. 24. *Psal.* 46. 7.

Hence I infer, that seeing the word Morning doth signifie early seeking, or early looking out, it may well denote unto us, that the first Darkness was not comprehended under the term Evening, but under the term Morning, for *Gnereb*, the Evening, is never put for early or first, but it is always put for late or last, because it was the latter part of the Day, as I have shewed in my Answer to the third Objection of the former Chapter, and more by and by.

As Gnereb the Evening is put for last time: So Boker the Morning is put for the first time, or for the beginning of a thing.

Secondly, It is further evident that the Morning time was first, and the Evening last, by *Gen.* 49. 27. *Benjamin shall ravine like a Woolf, in the Morning he shall devour the prey, and in the Evening he shall divide the spoile*; The Seventy render it, *The early Morning*; and truly, seeing the first Darkness had the priority of time before the Artificial Morning, it is not proper to put the Artificial Morning for first in preheminence of time before the first Darkness, and therefore in reason, the first Darkness must belong to the early Morning, as well as the first half of the Artificial Day doth, or else *Jacob* did not make a proper Allusion to the Morning and to the Evening, if the first Darkness had been Evening, for then the evening had been first in order of time; search into the story of Events, and see how *Jacobs* Prophecie doth relate to the term Morning and Evening; the event of his Prophecie lyes thus.

1. *Ehud* of *Benjamin* was raised up by God like a Woolf in the early morning to devour the *Moabites*, and to deliver *Israel*, *Judg.* 3. 15. Then God did also raise up *Hester* and *Mordecai* of *Benjamin* like a Woolf as it were in the Artificial Morning, to deliver the Jews, and to devour *Haman* and all his Confederates in a hundred twenty seven Provinces, *Hest.* 8. and *Hest.* 9.

2. In the Evening-time of the world God raiſed up *Paul* of *Benjamin* to divide the ſpoil with the other Apoſtles, by the preaching of the Goſpel, for *Paul* is ſaid to make the Word of God to abound from *Jeruſalem* to *Illyricum*, *Rom.* 15.19. and it is further evident that the daies of the Goſpel are called the Evening, by *Zeph.*2.7. the Prophet doth there foretel that there ſhall be a remnant of the Jews (namely of the diſperſed Jews dwelling in ſeveral Countries) that ſhall be called to reſt or lie down in the Evening, and to this remnant of diſperſed Jewes did *Peter* and *James* write in the Evening-time of the Goſpel to exhort them to reſt and repoſe their Souls in Chriſt for Life and Salvation.

Zachary alſo doth uſe the term Evening for the laſt times, namely, for the daies of the Goſpel, and in that reſpect the time of the Goſpel is often called the laſt dayes, *Iſa.*2.2. *Jer.*30.24. *Heb.* 1.2. 1 *Pet.*1.5.20. *Zacharies* phraſe runs thus, *In the Evening time it ſhall be light*, *Zach.*14.7. It is very ſuitable to compare the laſt daies of the Goſpel to the Evening, becauſe it is the laſt half of the Natural Day; and it is moſt ſuitable alſo to compare the light of the Goſpel to the light of the Evening, for the Evening begins at Mid-day, at the firſt declining of the Sun, and then the day is moſt clear and bright, and ſo it continues till almoſt Sun-ſet; and in the laſt daye, when the Apoſtles had a Commiſſion to preach the Goſpel in all the world, the Goſpel gave a light moſt clear to many ſouls that ſat in darkneſs: But if the Evening had been no other time but the dark Night, as the moſt would have it, then *Zacharies* Alluſion to the light of that Evening, had been but a poor compariſon to ſet forth the light of the Goſpel, for in ſuch an Evening there is no other light but Star-light, or Moon-light at the beſt, and that is but a poor light to illuſtrate the light of the Goſpel by, in the days of the Apoſtles.

Thirdly, As the Evening is often put for laſt, ſo the Morning is put for firſt, in *Dan.*9.21. *The man Gabriel whom I had ſeen in a viſion at Firſt*, or in the Morning, ſo the Hebrew ſpeaks.

Fourthly, It is evident by another Alluſion that the Morning is before the Evening, becauſe the term Morning is put for the very firſt beginning of a thing; and in this ſenſe *Iſaiah* is moſt elegant, *Iſa.*47.11. Evill ſhall come upon thee (O *Babylon*) and thou ſhalt not know the morning thereof (or the beginning thereof.) The Hebrew word ſignifies the early Morning; but the

Geneva

Geneva doth render it the Beginning; and by this phraſe the Holy Ghoſt did (by a Periphraſis) deſcribe the beginning of *Babylons* ruin by the early Morning.

Object. 2. *Good Divines do take the term Morning here for the beginning of the Artificial Day, and the word Morning in that ſenſe doth not hinder, but that the firſt Darkneſs was Evening.*

Anſw. I have already anſwered this Objection immediately before. I told you there, that if the firſt Darkneſs had been called Evening, then doubtleſs the Evening would have been put for the firſt beginning of any thing, and the Morning for laſt, but becauſe the Morning is put for the firſt beginning of a thing, therefore it is out of all doubt to me, that the firſt Darkneſs did belong to the Morning and not to the Evening.

2. I anſwer further, that the Morning of *Babylons* fall cannot be ſo conveniently compared to the Morning of the Artificial day, as to the dark early morning; becauſe the Artificial Morning is apparent and perſpicuous to all men: But the ruin of *Babylon* was not perſpicuous at firſt, but it was carryed on in a ſpeedy and obſcure manner by the *Perſians*, ſo that the *Babylonians* had no ſuſpition or diſcerning of their fall as yet; therefore the Morning of the Artificial Day was not ſo ſuitable to exemplifie the manner of their ſpeedy ruin, as the early dark Morning was, for it was done ſpeedily ere they were aware, *Jer.* 50.24. as it appears by theſe two conſiderations.

1. *Iſay* did foretel that *Babylon* ſhould be deſtroyed in the Night, *Iſa.* 21.4.

2. *Iſay* did foretel that *Babylon* ſhould be deſtroyed in the early Morning, *Iſa.*47.11.

Put both theſe Prophetical alluſions together, and then they wil amount to thus much, that *Babylon* ſhould be deſtroyed in that Morning, that begins in the Night; and the Hiſtory of Events doth tell us, not onely that *Belſhazzer* was ſlain in the Night, *Dan.*5.30. but alſo it is apparent by the circumſtances of time that muſt be ſpent at that drunken feaſt before that *Daniel* could be ſought out and brought in, to interpret the viſion, that it was in the latter part of the Night, after the Morning was begun.

Take the early Morning of *Babylons* fall either in the former figurative ſenſe, or in the laſt proper ſenſe (either way or both wayes) and it doth ſufficiently prove, that the time called Morning

ning was first in order before the time called Evening, or else this Allusion of *Babylons* fall to the early Morning had been improper; hence it follows, that the first Darkness was comprehended under the term Morning, and not under the term Evening.

Fifthly, *Boker*, the morning, is put for the first beginning of a thing, because it is put for the first beginning of the Jews Ceremonial day (or for the Sun-set Evening) as the Hebrew Doctors do witness. See *Ainsf.* in *Deut.* 16.4. This I have further opened in another place; and so in like sort *Macar*, the morrow, is put for the first beginning of the Jews Ceremonial day (or for the Sun-set Evening) in 1 *Sam.*30.17. and in *Lev.*23.15. as it is further opened in chap.4.

Fifthly, *Boker*, the morning, is put for the Sun-set Evening, because the time of Sun-set is the first beginning of the Jews day of cleannesses.

Sixthly, It is evident that the morning was before the time called Evening by the title that *Job* gives to the Angels, he cals them *Morning-Stars*, *Job* 38.6,7. These Morning-Stars cannot be meant of the Stars in the Firmament, for they were not created till the fourth day, *Gen.*1.14. But these Morning-Stars are said to shout and sing when the foundation of the earth was laid; Hence it follows, that the Angels are called Morning-Stars, either because of the time wherein they shouted at the first laying of the foundations of the earth, which was done in the time of the first darkness, or else in relation to the time of their Creation, which was also done in the time of the first darkness, as many learned do accord.

But if the time of their Creation, or the time wherein they shouted at the laying of the foundations of the earth had been Evening, then the Angels should more properly have been called Evening-Stars, than Morning-Stars.

Object.3. *The Angels are called Morning-Stars, not in relation to the time of their Creation, but by way of allusion to the excellency of their Nature, and this is more suitable to be expressed by the light of the Artificial morning, than by the first darkness.*

Answ. If the Circumstances of Gods discourse with *Job*, and of Gods Interrogations be well marked, there is no ground to say that God did onely intend to set out the excellent nature of the Angels by comparing them to the morning of the Artificiall day.

For the main thing that God aimed at by his Interrogations to *Job*, was, to make him see his folly in desiring to dispute the cause of his afflictions with God, God shews him that he is not able to find

find out the depths of his Wisdom in the first laying of the foundation of the earth, because it made the Angels to shout out with admiration, and therefore *Job* was much less able to search out the reason of his dealings with him, in his present afflictions, and in that respect God did pose him with this Interrogation, *Where wast thou when I laid the foundation of the earth, tell, if thou have understanding?* Job 38. 4, 5, 6. *When the morning Stars rejoyced together, and when the Sons of God shouted,* Ver. 7. The Text doth plainly call them Morning Stars, not so much in regard of the excellency of their Nature, but in regard of the time wherein they were created, or wherein they shouted at the excellency of Gods Workmanship when the foundation of the earth was laid, either way or both waies do assure us that the time of the first darkness was called Morning and not Evening. And that is the thing that I aim at in this first Section of this Chapter.

Sect. 2.

Proving that the Morning doth begin in the dark Night.

First, No man can deny but that the Morning is begun when the morning Watch is begun, for the text doth affirm it, *Exod.* 14. 24. 1 *Sam.* 11. 11. And it is a known thing, that among the Jews they did alwaies begin it just three hours after Midnight, not onely in the Summer time but also in the Winter time: Hence it follows, that their morning Watch in the time of Winter must needs begin in the dark night, not onely in *Judea*, but also in all the habitable parts of the world.

2. Hence it follows, that seeing the morning Watch did begin at three hours after Mid-night, then it will follow, that it must end just three hours after Mid-day; for in common reason the morning must be as long as the evening, namely, twelve hours long, or else the Evening may better be called an Unevening, then an Evening to the Morning; but none that have their senses will say that the morning doth continue till three hours after Mid-day.

3 Hence it follows, that it is more agreeable to Scripture and to common reason to begin the natural morning at the marked time of Mid-night, rather than three hours after, especially seeing it is then as dark all the winter long as it is at Mid-night, and

therefore seeing the morning is begun with darkness, why not with darkness at mid-night, as well as at three hours after mid-night, seeing the world was created in the Equinoctial, and the Morning is then as dark at three hours after Mid-night, as it is at Mid-night?

Secondly, *Ruth* lay at the feet of *Boaz* until the Morning, *Ruth.* 3.14. and yet she arose before one could know another. Hence it is evident that it was Morning in the time of Barly Harvest, whiles it was yet dark; it may be it was now in the end of our *March*, or in the beginning of our *April*; and though some say that the Morning Watch was not so called from the first hour of it, but from the last hour of it when it begun to be day light; yet this place of *Ruth* cals it Morning whiles it was yet dark, and before one could know another.

Thirdly, It is said that Christ arose in the Morning *a great while before Day* (or greatly in the Night) so the Greek speaks, *Mar.* 1.35. Hence it is manifest that it was Morning, whiles it was greatly or much in the night.

Fourthly, None can deny but that the morning is begun at the time of day-break in all the Inhabited Countries of the world. Hence it follows, that then it is morning in some Countries near unto mid-night, especially when the daies are at the longest; and known experience doth tell us that in the North parts of *England* the day doth sometimes begin to break near unto mid-night; and indeed the day-light (when the daies are at the longest) is scarse ever out of the Sky in those parts, except a little while about mid-night; Hence it follows, that seeing it is day-break sometimes near unto Mid-night, then why may not the morning begin at mid-night all the year long as well in one Country as in another, seeing the God of Nature hath set such an eminent mark upon mid-night, and upon mid-day, which doubtless was to set out the bounds and limits of the Natural morning, and of the evening?

Fifthly, Both Scripture and experience doth tell us that there is a certain Star called the Morning Star, which at some time of the year is seen to arise not long after Mid-night, and all men call it morning as soon as that Star is risen, and in some parts when the daies are at the longest it riseth near unto Mid-night, but it alwaies riseth before it is day break.

Sixthly,

Sixthly, It is evident that the morning begins in the dark night, by this phraſe in *Pſal.*110.3. *The womb of the early Morning*; I purpoſe not to meddle with the myſtical ſenſe of theſe words, becauſe it concerns not the Argument in hand; but I will onely meddle with the phraſe, for the phraſe ſake onely; for this phraſe muſt have ſome proper alluſion to ſome natural truth: *Mibſchar*, we tranſlate Morning, but ſaith Mr. *Ainſworth* the letter *M* is a Prepoſition, ſignifying [*From* or *Before*] and in that reſpect ſome tranſlators do render the text thus, *Before the womb of the early Morning*; this phraſe muſt have an alluſion to ſome proper truth, and I can find nothing that may ſo fitly be called the womb of the early Morning, as the firſt darkneſs was, for out of this darkneſs God created the morning light, and in this reſpect the Morning may well be divided into ſeveral degrees of time.

1 The firſt Darkneſs was the womb of the Morning light.

2 From the womb of the morning proceeded the Son of the morning, called the morning Star, as ſoon as it was created, and it is now called the Son of the morning, *Iſa.*14.12.

3 Then follows the aſcending of the morning or day-break, *Gen.*32.24,26.

4 Then follows the time of killing the morning Sacrifice, namely, when the face of all the Eaſt is inlightned, which is between day-break and Sun-riſing, See *Ainſ.* in *Num.*28.4. And certain it is that the morning Sacrifice was not onely ſlain, but alſo offered before Sun-riſing, (becauſe the Meat Offering which was alwaies offered after the Burnt Offering) was offered before Sun riſing, as it appears by 2 *King.* 3. 20,22. and the Burnt Offering was alwaies firſt, *Lev.*1. and then the Meat Offering, *Lev.*2. now though the Morning Sacrifice was offered before Sun-riſing, yet the Evening Sacrifices of all ſorts muſt be offered before Sun-ſet. For the Hebrew Doctors ſay, that after Sun-ſet the blood of all Sacrifices became unlawful, See *Ainſ.* in *Lev.*1.6.9.

5. Then follows the morning of the Artificiall day at Sun-riſing, *Pſal.*104. 22,23. for God did appoint the Sun to rule and limit the Artificiall day, *Gen.* 1.

6. Then followed the time of morning Prayer at the third hour of the day, namely at our nine a clock.

Firſt, By theſe gradations to the morning we may ſee the vanity of their opinion that hold no other time to be called the morning

ning properly, but a point of time onely, at the beginning of the Artificial day, all the reſt they ſay is called the morning improperly.

Secondly, By theſe gradations to the morning it is evident that the firſt darkneſs was the root or womb of the morning, and therefore at laſt it was called Morning.

Sect. 3.

Proving that the Morning in all likelihood doth begin at mid-night, beſides the former certain grounds from the exact beginning and ending of the Evening.

Firſt, I will endeavor to prove that the morning doth begin at mid-night by an argument drawn from *Job* 26.7. compared with *Gen.* 1.2. *Job* ſaith, That *God ſtretcheth out the North upon the empty*; and ſaith *Moſes*, *The Earth was empty and void*, namely, as long as darkneſs was upon the face of the deep; But as ſoon as the light was created, the earth could not be ſaid to be empty and void any longer, for then the deep was adorned with the light as with a moſt glorious ornament.

Object.4. *The firſt Darkneſs did continue twelve hours upon the face of the deep, after the general matter called Earth was created: Or thus, how long was the Earth empty and void before the light was created?*

Anſw. The anſwer is from *Job*, That the Earth was empty and void all the ſpace of time that the North point is ſtretched out upon a Compaſs Dial, namely, the ſpace of ſix hours, for the North point on a Compaſs Dial doth ſtretch it ſelf out untill it meet with the beginning of the Eaſt point, the four ends of the two Lines of Longitude and Latitude do make the four Cardinal Points of the Compaſs, North, Eaſt, South, and Weſt: Hence it follows, that the North point is ſtretched out to the Eaſt point, and that is juſt ſix hours by the Compaſs Dyal, and ſo long ſaith *Job* the Globe was empty; but as ſoon as God created Light out of Darkneſs, which began to appear by degrees, firſt, By a Twilight, and then ſhined forth at the Eaſt point, then the Earth was no longer empty and void, but it was adorued with the light.

If any man can give a better Interpretation, for the ſtretching out the North upon the Empty, I ſhall bee glad to ſee it.

But

But if the first Darkneſs had been twelve hours long, then *Job* ſhould have ſaid, that God ſtretched out the Weſt point, as well as the North point upon the Empty: but *Job* doth not ſay ſo, but only that he ſtretched out the North upon the Empty, and therefore it follows,

1 That the firſt Darkneſs was not twelve hours, but only ſix hours long upon the face of the deep, before the light was created.

2 Hence it follows, that the firſt half of that twelve hours Darkneſs that ſucceeded the Artificial Day, did make up the firſt darkneſs to be a juſt Night of twelve hours, and after this manner both theſe parts of Darkneſs did meet together at the North point, as I have exemplified the matter upon a Compaſs Dyal, and the North Land in *Jer.* 23.8. may according to the Hebrew be read from the Land of darkneſs.

And why elſe doth the Prophet in *Pſal.* 89.12. begin the time of the firſt Creation in order from the North point, but to remember us, where, and how long the darkneſs did continue upon the face of the deep after the Earth was created, before the light was created?

And ſo likewiſe for this Reaſon, *Job* doth teach us in what order we muſt place the four ends of the two Lines of Latitude and Longitude (now called the foure Cardinall Points of the Compaſs) by placing a man in this order to view the Globe.

1 He calleth the North point, the left hand.

2 He calleth the South point, the right hand.

3 He calleth the Eaſt point, before.

4 He calleth the Weſt point, behind. See *Tremelius* for this in *Job* 23.8,9.

So then, He that deſires to behold the Globe in a right order, how the God of Nature did divide it and quarter it, muſt place the North point of the Globe at his left hand, the Eaſt before, the South at his right hand, and the Weſt behind. See *Ainſ.* in *Pſal.* 89.13. and in *Numb.* 2.3,29.

2 The holy Scriptures do often direct us to obſerve the foure ends of the two Lines of Latitude and Longitude.

1 Becauſe they divide the whole earth into four quarters.

2 Becauſe they divide the heavens into four quarters.

And in this reſpect the four quarters of the Earth are ſometimes

times called the four wings, or the four corners of the Earth, *Revel.* 7. 1. *Numb.* 24. 17. *Isa.* 11. 12. *Ezek.* 7. 2. *Job* 37. 3. and 38. 13.

2 The Heavens are divided into four quarters, and in this respect the four Winds are said to come from the four quarters of Heaven, *Jer.* 49. 36. *Ezek.* 37. 9. *Dan.* 7. 2. and 8. 2. *Zach.* 2. 6. *Mat.* 24. 31.

And when the Lines of Latitude and Longitude are drawn upon a Compass Dyal or upon a Globe, then they make the four winds in the four quarters of Heaven to lie thus, and to be called thus, North-East, South-East, South-west, North-west.

And thus the Holy Scripture doth force us to observe the various use of these two Lines of Longitude and Latitude; and therefore doubtless *Job* was not ignorant, but spake as a man of knowledge, when he said that God stretched out the North upon the Empty. First, He was not ignorant of the North point. Nor secondly, How far it stretched. Nor thirdly, of the time of the Globes emptiness.

3 *Ezekiel* doth direct us to take notice of the North point as the first in order of the four Cardinal points, because he doth first begin the division of the Land of *Canaan* from the North quarter, and so he ends it with the West quarter, read *Ezek.* 47. from ver. 15. to the end of the Chapter; and in this order also the Lord was pleased to let *Moses* take a view of the land, he stood in the Land of *Gilead*, and from thence in the first place he viewed *Dan* which was the furthest Northward and Northally in *Galilee*, which lay also Northward. Secondly, Then he viewed the land of *Ephraim* and half *Manasseth* which lay Eastward from him in the middle of the Land. Thirdly, Then he viewed the Land of *Judah* to the South. And fourthly, Then he viewed the Land of *Jerico* which lay in the West of *Canaan*. See *Ainsw.* in *Deut.* 34. 1, 2, 3.

Secondly, I will indeavor to prove that the Morning began with the first darkness, and that the first darkness must be placed at the North point by another phrase of *Job*, for *Job* doth tell us that when the winds have purged the Air, and made it clear from clouds and vapours, that then out of the North a golden light doth shew it self, *Job* 37. 22. Our eie-sight may witness the truth of this point, for in a clear Morning before Sun-rising we may often see a golden list of light stretching it self from the North

North point to the East; and again after Sun-set we may often see a golden list of light stretching it self from the West point to the North point. This Observation, First, Of the golden list from North to East, may teach us that the root of the Morning comes from the North point, where the Mid-night begins by the Compass-Dyall. And Secondly, The golden list in the Evening after Sun-set from West to North, may teach us that the Evening doth reach unto Mid-night, or to the North point.

Thirdly, I prove that the Natural Morning doth begin at Mid-night, because the morning of the fifteenth day of *Nisan* began at Mid-night.

I collect it thus, *Moses* at the first passeover in *Egypt* gave a very strait charge to all the *Israelites*, that no man should go out of the door of his house untill the Morning, *Exod.*12.22. namely, not untill the morning of the fifteenth day was come; this was *Moses* expres charge. Hence I reason thus, if any man of *Israel* had gone out of the door of his house before the morning of the fifteenth day was truely come, contrary to this charge (as those did that went out of the door of their houses to gather Manna on the Sabbath-day morning) they would have been condemned as Transgressors for it (as they were that gathered Manna on the Sabbath day morning, *Exod.*16.27.28.)

But all the people of *Israel* went out of the doors of their houses either at Mid-night or presently after, as it appears by ver.33. and 39. and yet none of them were condemned as transgressors for it: But on the contrary, their exact obedience to all *Moses* commands is twice over testified in ver.28. and twice over again in ver.50. The Text saith, they did all things as God commanded *Moses* and *Aaron*, so did they, Even as exactly as *Noah* did in making the Arke, *Gen.*6.22. or as *Moses* did in making the Tabernacle, *Exod.*40.16. for their obedience is alike set out by the same double expression.

Therefore seeing all the people were thus exact in their obedience to all *Moses* commands; it follows, that they did not go out of the doors of their houses untill the morning of the fifteenth day was come, and yet they went out of the doors of their houses at Mid-night, or presently after, because they knew that the morning of the fifteenth day was begun at Mid-night.

Yea,

Yea, It is evident that *Moſes* intended they ſhould all go out of their doors in the Morning preſently after Mid-night, becauſe he had foretold them, that all the firſt-born of *Egypt* ſhould be ſlain at Mid-night, *Exod.*11.4,5. And ſecondly, He had foretold them that the *Egyptians* would thruſt them out of *Egypt*, v.1. and that the Nobles would come and bow down to *Moſes* ſaying, *Go thou out and all the people at thy feet*, *Exod.*11.8. Yea, *Moſes* did prepare them for a ſudden departing from their houſes, becauſe he commanded to eat the Paſſeover with their loyns girded, with their ſhooes on their feet, and with their ſtaves in their hands, and to eat it in haſte, *Exod.*12.11. all theſe things do teſtifie that *Moſes* intended they ſhould go out of the doors of their houſes as ſoon as ever the morning of the fifteenth day was come, and he meant it was come as ſoon as Midnight was come.

Object.5. *I grant that all* Iſrael *departed out of* Egypt *on the fifteenth day of* Niſhan, Numb.33.3. *But how prove you that they began their journey at Midnight, or that the fifteenth day began at Mid-night?*

Anſw. The circumſtances of the Text do prove it plain enough; for as ſoon as the *Egyptians* ſaw all their firſt-born ſlain at Mid-night, they feared leſt they ſhould be all ſlain, and therefore they did urge the *Iſraelites* in all haſte to depart, and the *Iſraelites* knew all this before-hand, and accordingly they prepared for their ſpeedy departure, and becauſe of this their preparation they are ſaid to depart out of *Egypt* in the night, *Deut.*16.1. compared with *Exod.*12.29,31,42. The *Egyptians* therefore as ſoon as their firſt-born were ſlain at Midnight, urged the *Iſraelites* in haſte to depart, and then alſo the *Iſraelites* did depart out of the doors of their houſes, becauſe the morning of the fifteenth day was come, but yet they could not fully depart out of *Egypt* untill the body of the ſelf ſame day was come, namely, not till it was Mid-day. See *Ainſ.* in *Exod.*12.41. they had many buſineſſes to do after they went out of the doors of their houſes before they could fully depart; for they muſt aſſemble together 600000 men beſides women and children, and many connexed people and cattle, and before all this could be put into a fit poſture for their orderly marching away, it was Mid-day, and yet they made extraordinary haſte to bring things thus ſoon to paſſe, and through their great haſte they took their Dough as it was unleavened, and carried it upon their ſhoulders, ver.34. and thenceforth the fifteenth

of

of *Nisban* was commanded to be remembred, and to be observed, as a Festivall Sabbath for ever, and as the first day of the Feast of unleavened bread, *Exod.* 13.3. *Lev.* 23.7. *Deut.* 16.3.

Their Journey in the night began in this order, as soon as the first-born of *Pharaoh* and the Nobles were slain at Mid-night, then in their perplexed fear they did hastily call up *Moses* and *Aaron* to depart, and then they gave the Alarm to the rest, and as the first of them marched through the land of *Goshen*, the rest fell in by Troops, but before they could be all marshalled to depart in fit order, it was Mid-day, and in this sort their march began at Mid-night, and was compleated by Mid-day, according to *Numb.* 33.3.

Conclusion.

From all the premises (which I have laid down under three Heads or Sections) it follows, That the time of the first darkness (after the Creation of the Earth) was Morning (and not Evening.) And secondly, That it began at that time which the God of Nature made Mid-night at last, namely, as soon as all the parts of the Naturall day were formed and framed together.

CHAP. IV.

Proving, That the Jewes Custom in beginning their weekly Sabbath at the Sun-set Evening, was occasioned by their Ceremonial Custom, namely, Because the persons that were ceremonially purified from their ceremonial Defilements, were commanded to begin their new day of cleanness then; and hence it follows, first, That that accidental beginning of the Day must not be accounted for the true beginning of the Natural Day; And Secondly, Hence it follows, That it is not the right time for us Christians to begin our Lords Day at the Sun-set Evening, as the Jews did by their ceremonial Custom onely.

Sect. I.

THe Jews were often guilty of sundry degrees of sins of uncleanness against the Ceremonial Law (besides their sins against the Moral Law) as you may find them noted and distinguished by Mr. *Ainsworth* in *Lev.* 11.24,25,32. and in *Lev.* 12.6. and in *Lev.* 22.7. compared with *Numb.*9.10. and with *Lev.*13.6. and see also *Lev.*14.9,17. and *Num.*5.2,3. and *Numb.* 19.2,7,11.

Secondly, Answerable thereunto, the Ceremonial Law did ordain several degrees of purification, from these several degrees of ceremonial uncleanness; as you may find them noted also by *Ainsworth*, in *Lev.*5.2. *Lev.*14.9,15. *Lev.*15.14. *Num.*5.7. *Num.*19,18. *Gen.*35.2. and in *Exod.*19.

Thirdly, Not onely the manner how, but also the time when they must cleanse themselves, was ordained and appointed by the Ceremonial Law.

Some kind of defilements might be clensed in one day, but the greatest degrees of their Ceremonial defilements required not only one, but many dayes for their cleansing; but all were commanded to begin their cleansing in the Evening in two degrees of time, according to the two parts of the Evening, for the natu-

ral

ral Evening hath two equal parts (as I have shewed in Chap. 2. and shall further shew it in the next Chapter.)

In the first Evening (which doth always begin at Mid-day) they must baptize or wash themselves.

In the second Evening (which doth alwaies begin at Sun-set) they did begin to date the day of their cleanness.

The Jews were cleansed from their ceremonial defilements, 1. By washing in the afternoon; And 2. By the Suns setting upon them after their baptizing.

For by the setting of the Sun upon them, after their washing, two things were effected; First, Their cleanness by their former washing was confirmed or made perfect; And secondly, As soon as their cleanness was made perfect, they began the day of their cleanness.

Object. 1. *Might not the unclean person baptize himself from his Ceremonial defilements in the latter evening after Sun-set, as well as in the time of the first Evening before Sun-set?*

Ans. He might not, because God had appointed the time of the two Evenings for two distinct degrees of their cleansing: The first Evening from Mid-day to Sun-set was allotted to them for the washing or baptizing themselves from their ceremonial sins, and this was onely as a preparation to the day of their cleanness, And this I will labor to make evident several waies.

1. *Moses* in *Deut.* 23. 11. doth command the unclean person to bath himself in water, *at the looking forth of the Evening*, So the Hebrew phrase is, but it may be demanded, what time is that, that is meant by the looking forth of the Evening?

Answ. I have shewed you in chap. 2. and in chap. 5. that the Evening doth first begin at the first declining of the Sun at Mid-day, and that it looks forth towards his setting in the west from the very first declining of the Sun from Mid-day untill it depart from that Horizon, and to this sense I have expounded the shadows of the Evening to look forth, in *Jer.* 6,4. See Chap. 2.

In like sort it is said of *Isaack*, that he went out into the fields to meditate *at the looking forth of the Evening*, Gen. 24. 63. In those daies they had no private upper Rooms to meditate in, because they lived in Tents, and therefore they used to sequester themselves by going out into the fields to meditate, where they had Groves of Trees for shade and refreshing, and thither the godly used to go to meditate or to study divine mysteries in the heat of the day, at the first looking forth of the Evening. See *Ainsw.* in *Psa.* 55. 18.

In like sort, they used to bathe or baptize themselves from their Ceremonial defilements at the looking forth of the Evening, and then also the water was well warmed by the Sun, and so made the more fit for bathing. I grant also, that it was lawfull for them to bathe themselves from their Ceremonial defilements all the time that the Sun looked forth by his shadowes towards the West, till it was ready to depart out of that Horizon. But this is to be marked, that none were commanded to baptize themselves in any part of the morning (onely the Priests were commanded to wash their hands and their feet every morning, although they were clean before. See *Ainsw. in Exod.* 30. 19,20.) neither were they commanded to baptize themselves after Sun-set, for except they were baptized before Sun-set, they could not begin the day of their cleanneſſe at Sun-set, according to command.

2 It is evident, that the appointed season for baptizing themselves from all their Ceremonial defilements was in the time of the first Evening, by the Example of *Bathshebaes* baptizing herself.

The Text saith, it was in the Evening when *David arose from his bed and walked upon the Roof of the Kings house, then he saw a woman washing her self, and the woman was very beautiful to look upon,* 2 Sam. 11.2. This Evening when *David* arose from his bed, cannot be understood of the latter Sun-set Evening, for then for want of Sun-light he could not have discerned her beauty from the Roof of his house, but it must be understood of the afternoon Evening; for in those hot Countries they used to sleep in the afternoon upon some Bed or Pallat, as *Ishboseth* did, 2 *Sam.* 4.5. from whence he arose and walked upon the flat Roof of his house, and thence he beheld the beauty of *Bathsheba* as she was baptizing her self; hence it may be gathered, that the unclean persons did use to baptize themselves from their Ceremonial defilements in the afternoon Evening.

3 It is also evident, that they baptized themselves in the afternoon Evening from their Ceremonial defilements by a famous example in *Josh.* 7. for when the Lords wrath was gone out against them, in that the men of *Ai* slew about thirty six of *Israel*, because that *Achan* had stoln the excommunicate thing; then said the Lord to *Joshua* at the Even-tide, *Up, and sanctifie the people, and*

say,

ſay, Sanctifie your ſelves againſt to morrow, Joſh.7.6,13,14,15. and how elſe muſt they ſanctifie themſelves for the Lords preſence at his Ark on the morrow, but by waſhing themſelves from their Ceremonial defilements, for there were ſcarſe any but they were defiled by one accident or other, and none might come before the Lords Ark in their Ceremonial defilements upon pain of being cut off; and before *Joſhua* could make proclamation through the Camp for their purification, and for their ſolemn meeting to ſeek the Lord for mercy on the morrow, it would require a good ſpace of time, therefore this Evening cannot be underſtood of the Sun-ſet Evening, but of the noon-tide Evening, as I have explained the matter more at large in Chap.2.

4 All *Iſrael* were warned when ever they came before the Lords preſence in his Tabernacle, to be cleanſed from their Ceremonial defilements, eſpecially at their three ſolemn feaſts; but they were not tyed to the obſervation of their Ceremonial baptizing when they reſorted to their Synagogues on their weekly Sabbath daies, for in thoſe places both the clean and the unclean might meet together in Gods worſhip, as I have opened the matter in my diſcourſe of the Jews Synagogues Diſcipline.

But under pain of the Lords diſpleaſure none might approach to the Lords Sanctuary without their legal purifications, as it is manifeſt by the example of Gods diſpleaſure againſt ſome of *Ephraim* & *Manaſſes* when they came to the Paſſeover in the daies of *Hezekiah* without their purifications; but as ſoon as *Hezekiah* perceived their error (which doubtleſs the conſciences of the viſited perſons made them to acknowledge) he prayed to the Lord for them, & the Lord was intreated, and healed the people, 2 *Chron.*30.19,20. and for the better avoiding of this error afterwards, it was obſerved as a cuſtom among the Jews, to go out of the Country up to *Jeruſalem* before the Feaſt of Paſſeover, to purifie themſelves, *Joh.*7.55. which purification was effected by two degrees of cleanneſs: Firſt, By baptizing themſelves in the firſt Evening; And ſecondly, By the Sun-ſetting upon them after their baptizing (as I have formerly proved the matter) for none might approach the Sanctuary until they could declare their purification to the Prieſts that were the Porters, 2 *Chron*,23.19. as *Paul* did, *Act.*21 26.

And the Lord did ſo much approve of their Ceremonial pu-rity, both by their actual baptizing and by their abſtinence from

unclean meats, and from all other things else that might defile them? That for that very obedience he doth cal the whole Nation, *Men of holineſs*, *Exod.*22.31. for all the Nation in general were very careful to maintain this kind of holineſs. And the Hebrew Doctors ſay, that if any man of the common people did but ſay, I am clean to keep the ſin-water, he was to be truſted, for there is no man of *Iſrael* too vild for it, See *Ainſ. in Num.*19.9. that is to ſay, no man of *Iſrael* was too vild for it, if he were but Ceremonially clean; and in this ſenſe all *Iſrael* were holy, namely, to the purifying of their fleſh; *for the Law is not of Faith*, *Gal.*3.12. a man might keep the Law to the purifying of his fleſh, though they wanted ſaving-Faith to apply the blood of Chriſt for the cleanſing of their conſciences from the guilt of ſin.

All Iſrael are called men of Holineſs in regard of their ceremonial purity.

And thus much touching the firſt degree of time in which they muſt perform the firſt degree of their Ceremonial cleanneſſe.

Sect. 2.

I Come now to ſpeak of the ſecond degree of time wherein their Ceremonial cleanneſs was perfected, and that was as ſoon as the Sun was ſet upon them after their Ceremonial baptizing, and from that time alſo they began to date the new day of their cleanneſs.

First, I prove that God ordained the Sun-ſet Evening to be the time of perfecting the cleanneſs of the baptized perſon, ere he could begin the day of his cleanneſs, by *Deut.*23.10,11. There *Moſes* ſaith thus to all *Iſrael*, *If there be in thee a man that is not clean by reaſon of an accident in the night, then he ſhall go out of the Camp; and he ſhall bath himſelf in water at the looking forth of the Evening* (and what then, was he now made clean as ſoon as ever he had bathed himſelf in water? The anſwer is, no, hee muſt yet ſtay a while longer without the Camp till his Sun be ſet,) *and then when the Sun is gon down he ſhall come into the Camp.*

None were compleatly purified by being baptized til the Sun was ſet upon them.

Hence it is evident that his Ceremoniall purity was not compleat until his Sun was ſet, but then it was compleat, and therefore he did then begin to date the day of his cleanneſs.

Hence alſo I gather, that their Ceremonial baptizing might be done in any part of the afternoon, provided it were done before

fore Sun-set, becauſe the Sun did look forth towards the place of his going down by his ſhadow, from Mid-day, til it went out of that Horizon, as I have formerly explained the matter.

But if any were defiled by any accident in the night after his Sun was ſet upon him, he muſt remain in that uncleanneſs untill a new baptizing in the next afternoon, and till a new Sun-ſet Evening.

Secondly, It is evident, that none were compleatly purified till Sun-ſet, by *Levit.*22.5,6,7. *Moſes* ſaith thus, *If any man* (whether Prieſt or Iſraelite) *be made unclean by touching a dead creeping thing,* (or the like unclean thing;) Then (in ver.6.) *he ſhall be unclean untill the Evening, he ſhall not eat of the holy things.* But firſt, He ſhall bath himſelf in water. And then Secondly (ſaith ver.7.) when *the Sun is gon down he ſhall be clean.*

By this Text it is alſo evident, that he did not attain to a perfect ceremonial cleanneſs by baptizing himſelf in water, untill the Sun was gon down upon him after his bathing: But as ſoon as his Sun was ſet, then he was compleatly purified, and then alſo he began to date the day of his cleanneſs, and then alſo he might eat of the holy things.

Thirdly, The Hebrew Doctors do abundantly teſtifie that no baptized perſon did begin the day of his cleanneſs untill his Sun was ſet; for this is their common and peculiar phraſe, *They ſhall be unclean untill their Sun be ſet*: But the common phraſe of the Ceremonial Law ſaith thus, *They ſhall be unclean untill the Evening. The unclean* (ſaith *Maymony*) *may not eat of the Heave-Offering untill their Sun be ſet.* See *Ainſ. in Lev.*22.9,10. And hence it is evident, that they held the baptized perſons to have ſome degree of uncleanneſs upon them, untill their Sun was ſet: And therefore *Maymony* ſaith thus; He that is baptized is the ſecond in uncleanneſs, untill his Sun be ſet; And he that is ſo baptized (if his Sun bee not ſet) may not eat or drink of the *Trumah* (or holy offerings) nor of any meat or drink that is holy. See *Ainſ. in Lev.*11.32. and in *Lev.*7.20,21. and in *Numb.*19.19,20,21. This phraſe in the Law, *He ſhall be unclean untill the Evening,* is eight times over repeated in *Lev.*11. and fourteen times over in *Lev.*15. and often elſewhere: But the Hebrew Doctors do uſually expreſs it, *He ſhall be unclean till his Sun be ſet*; they accounted the term Sun-ſet and the term Evening to be all one time. Hence then it follows,

that

that the date of their new day of cleanneſs did alwaies begin at the Sun-ſet Evening.

The Jews morrow began at Sun-ſet in Ceremonial reſpects.

Fourthly, It is evident, that the Jews began the date of their new day of cleanneſs at the Sun-ſet Evening; becauſe the Sun-ſet Evening is called [*Their morning*] 1 *Sam.* 30.17. *David* and his men are ſaid to purſue after the *Amalekites*, *From the twilight unto the Evening of Their Morrow*; that is to ſay, from the Twilight in the Morning until their Morrow, which began at the Sun-ſet Evening; it was a cuſtom that was proper and peculiar unto them, & differing from other Nations, to date the new day of their cleanneſs from the Sun-ſet Evening; and therefore the Hebrew Text doth apply the word *Their* unto *David* and his men in ſpecial, calling it *their morrow*; Dr. *Willet* doth explain the word *Morrow* to be the next day after *David* & his men were ſet forth to purſue the *Amalekites*; But the text doth not ſay ſo, but that *David and his men fell upon the Amalekites and purſued their victory, from the Twilight* (in the morning) *untill the Evening of their morrow*, that is, till the Sun-ſet Evening, for at that Evening began their Morrow, or their new day to the perſon purified.

2. It is evident that the Sun-ſet Evening was the Jews morrow, from the time of their reckoning of the ſeven weeks to the day of Penticoſt.

They are commanded to begin that reckoning *from the morrow of the Sabbath*; meaning by the Sabbath, the firſt day of the feaſt of unleavened bread, which God commanded them to obſerve as a Sabbath, *Lev.* 23.15. And by the *Morrow* of the Sabbath, is meant the ſecond day of the Feaſt of unleavened bread, which began at the Sun-ſet Evening, at the end of the firſt day, that Evening is called the Morrow, (but this is obſervable alſo, that the ſeventh day of the Feaſt of unleavened bread did not end at Sun-ſet; but the holy feaſt of that day continued in the night time after Sun-ſet) and in this ſenſe the word *Morrow* muſt be underſtood in ver. 11. and 16.

The Hebrew Doctors ſay, they begin this reckoning from the beginning of the day (not from the beginning of the Artificial day as moſt are apt to miſtake their meaning, but) from the night of the ſixteenth of *Niſhan*. See *Ainſ. in Lev.* 23.15. and it is a known thing (as I have explained the matter) that they did account the night to begin at the Sun-ſet Evening according to the date of the perſon purified.

And

And in this sense the phrase of *The next day* in *Matth.* 27.62. must be understood; then, the next day that followed the preparation, must be understood of the Sun-set Evening.

3. As *Baker*, the Morning, is put for the beginning of the day, namely, for the beginning of the Natural day, and for the beginning of the Artificial day; so also, it is once put for the beginning of the Jews Ceremonial day, or for the Sun-set Evening, in *Deut.* 16. 4. as I have opened the matter more at large in Chap. 5.

These places do plainly evidence that the Jews had a double Morning, and a double Morrow (as they had a double year) answerable to the Natural Day and to their Ceremonial Day.

Object. 2. *Though I am willing to grant that all purified persons did begin the date of their new Day at the Sun-set Evening, yet learned men do affirm, that the Sun is not set as soon as the Body of the Sun is gone out of our sight; They say that as long as there doth remain any light in the Skie the Sun is the cause of it, and hence they assert, That the Sun is not set untill the Darkness in the Skie is more than the Light in the Skie; they say the Sun is not set untill it is full Twilight or somewhat past: and by this exposition of the Sun-set Evening, they say it may be proved that Christ lay three daies in his Grave, or else they confesse it cannot be proved.*

It is disputed by some that the Sun-set Evening is not fully come until it be full Twilight, or somewhat past, or else they confess it cannot be proved that Christ lay three daies in his grave.

Answ. If this grand Objection (which is very great in some mens eyes) be fully answered, then all the Conclusions that are built upon it must needs fall to the ground with it.

I confess I cannot but wonder that any learned men should make the time of Sun-set and the time of Twilight to be all one, for if this be true, then all Astronomers must go to School again to learn better how to set the Minutes of the Suns rising and of the Suns setting. But see what I say further in answer to this Objection, in Chap. 7.

And suppose a man that holds thus, should hire a laborer to work in his Garden from Sun-rising till Sun-set, and suppose this Laborer do contract with him to continue at his labor until the precise time of Sun set, and accordingly he continues at his labor untill the Body of the Sun is gon out of sight, and then he leaves off and takes witness of it, and presently goes to his Master for wages according to Contract; his Master refuseth to pay him because he did not continue at his labor until the precise

That the time of Sun-set is fully come as soon as the body of the Sun is gon out of sight, and before it be Twilight.

time of Sun-set; he tels him, that the Sun is not yet set, because the Light in the Sky is more in quantity than the Darkness; for saith he, the Sun is the cause of that light, and therefore it is not yet set, and he takes witness, and so they part in discontent; and because they could not agree about the precise time of Sun-set, they refer this controversie to be determined by competent Judges.

And first let *Moses* shew his Judgement, what he means by the time of Sun-set, or by the Suns going down, for he doth shew his judgement by a familiar example; He directed the Jews how to find out Mount *Gerezim* on the other side *Jordan*, *It lies* (saith hee) *behind the way, at the going down of the Sun*, *Deut.* 11. 30. In these words *Moses* doth give them a twofold mark of direction.

1. *It lies behind*, 2. *It lies at the going down of the Sun*, and I have shewed you in expounding *Job* 23. 8,9. that this phrase *behind* is often put for the West. And in this sense also see *Ainsw. in Gen.* 14. 15.

2. *Moses* saith, *It lies at the going down of the Sun*; if you say this going down of the Sun is not meant of the place where the body of the Sun goes out of sight, but of the place of Twilight, then whither might the Jews wander by that mark of direction to seek out Mount *Gerezim?* For when the darkness in the Skie is somewhat more than the light in the Sky, the Jews might wander into the North or into the South as well as into the West, for the time and place of Twilight is but an uncertain mark to steer their course by to Mount *Gerezim*.

But to place the time of Sun-set where the body of the Sun goes out of sight, is a perspicuous mark for the West (when the Sun is in the Equinoctial, as it was when this direction was given) and in this respect the time of Sun-set is often put for the West. See more in Chap. 2. in answer to Objection 3. And see *Ainsw. in Psal.* 113.3. and this direction agrees to the first direction, it is Behind, or it is due West.

On the contrary when *Moses* directed them to other places that lay East, he directed them thither by the Rising of the Sun, *Numb.* 21. 11. *Numb.* 34. 15. *Deuter.* 4. 41, 47. *Josh.* 12. 1. *Josh.* 19. 27, 34.

Secondly, Let *Joshua* also shew his judgement about the time and

and place of Sun-set, and he declares his judgement by another familiar example, for he directed the *Jews* how to finde out the West bounds of *Canaan*, not by the confused, and obscure mark of Twilight; but first, by the perspicuous mark of Sun-set; and secondly by the hindmost Sea, *Jos.* 1.4. he makes the hindmost Sea, and the going down of the Sun to be marks *Synonima* for the finding out of the West borders of *Canaan*; and he doth also explain this hindmost Sea to be the great Sea at Sun-set, *Jos.* 23.4. and *Moses* likewise doth call this Sea the Hindmost Sea, *Deut.* 11.24. But the *Greek* and *Chaldee* call it the Western Sea. So then from the premises it follows, That seeing the places that lye due West, are marked out by the perspicuous mark of the going down of the Sun, we must thereby understand that the Sun-set Evening doth begin as soon as ever the body of the Sun is gone out of sight; and therefore hence it follows, that those that make the time of Sun-set, and the time of Twilight to be all one (for the begining of our Lords day) do build their opinion but on a sandy foundation.

Thirdly, The *Hebrew* Text doth often expres the time of Sun-set by the going in of the Sun, to lodge all night (as it were in its chamber) and it is said to go in as soon as ever the body of the Sun is gone out of our Horizon. See *Ainsw.* in *Psa.* 50.1. on the contrary, as soon as the body of the Sun is risen upon our Horizon in the morning, it is said *to come forth* as a *Bridegroom out of his chamber*, Psal. 19.5.

Fourthly, Experience will tell you, that the Sun is set as soon as ever the body of the Sun is gone out of sight; or else if it be not set till the darkness in the skie is more than the light in the skie, then there is no Sun-set at all in the North of *England* when the daies are at the longest, for experience doth testifie that the light is hardly out of the skie there, all the night long, except a little in the middle of the night, and yet experience doth witness that the Sun doth truly set there every day.

Fifthly, Let all Astronomers shew their judgement when the Sun doth set, and they with one consent do testifie that the Sun doth set as soon as ever the body of the Sun is gon out of sight, for they describe the time of Sun-set, and the time of the Suns rising, by the first appearing of the body of the Sun in the morning, and by the body of the Sun going out of sight in the evening, as all their Almanacks do testifie.

Sixthly, Let the Evangelist *Marke* shew his judgement, for he describes the Evening to begin at Sun-set, *Mark.* 1. 32. but *Luke* speaking of the same action saith, It was when the Sun was setting, *Luke* 4 40. put this together, and it implies that the time of the beginning of the Sun-set Evening is as soon as ever the body of the Sun is gone out of sight.

Seventhly, *Joshua* doth testifie that the Evening is come as soon as ever the body of the Sun is gone out of sight, *Jos.* 10. 26, 27. and *Daniel* saith, That *Darius* did labour to deliver him till the going down of the Sun, *Dan.* 6. 14. But the Seventy say, till Evening; and *Moses* saith, *The soul that toucheth a dead creeping thing shall be unclean untill the Evening*, Lev. 22 6. but saith he, in vers. 7. *He shall bathe himself in water, and then he shall be clean when the Sun is gone down*; from all these places it is evident, that the term Sun-set, and the term Evening, are terms convertible for the Sun-set Evening.

Eighthly, It is evident by this reason that the latter Evening doth begin as soon as ever the body of the Sun is gone out of sight, because there is no interim between the End of the first Evening, and the Beginning of the latter Evening; and I have proved in Chap. 2. that the first Evening doth end, as soon as ever the Sun doth leave off to make any more shadows upon the face of the Earth: For the whole time of the first Evening is described by its shadows looking forth towards the place of its Rest, or by the stretching out of its shadows upon the face of the Earth, as I have expounded, *Jer.* 6. 4. and therefore it follows by necessary consequence, that the latter Evening must begin at that instant time. This consequence is so cleer, that none that loves plain truth can deny it.

They begin their Religious Festival Suppers after Sun-set, as soon as three stars appeared in the skie.

But to prevent rash zeal, and unadvised haste in feasting upon the holy flesh, the Hebrew Doctors advised to stay a little time after Sun-set, for the Sun must go down upon the baptized person before his Purification was perfected, and then he began the date of his new day, and then he was made fit to eat of the holy flesh; yet they advised to stay a little time after Sun-set, namely till three stars appeared in the skie. *Mamony* saith, *That the unclean may not eat of the Heave-offering untill their Sun be set, and three stars appear after the Sun is gone down.* See *Ainsw.* in *Lev.* 22. 9.

Thus have I shewed how God ordained the time of the two Evenings

Evenings for the effecting of two degrees of cleanneſſe; and now I ſhall in the next Section ſhew, That all the latter Evening from Sun-ſet till Mid-night, was appointed for the time of their Religious feaſting upon their Paſſeovers, and Peace-offerings; and that this part of the night was a true part of the former natural day.

Sect. 3.

FRom the date of the new Day to the perſon purified at the Sun-ſet Evening, we may ſee the true Reaſon that did inforce the *Jewes* to begin all their Ceremonial Sabbaths at that time, and of all other dayes by occaſion thereof.

But this beginning of the day was no more to be accounted for the beginning of the natural Day, than the beginning of their yeer in *Niſhan* was to be accounted for the firſt month by Creation; for they began their yeer in *Niſhan* upon the occaſion of their famous deliverance out of *Egypt* in that month; but from the Creation the yeer began in *Tizri*, which now is called the Seventh month, and this ſeventh month was afterwards made famous again by *Joſhua's* Conqueſt of *Canaan*, and by his diviſion of the land thereupon to the nine Tribes and a half, in this ſeventh month, *Joſ.* 14. and in remembrance thereof they began all their yeers of Reſt, and all their Jubiles from that month. See *Ainſ.* in *Exod.*12.1,2. *Lev.*25.8,9,10. *Exod.* 34.22. *Deut.*14.22. and likewiſe the yeers of all Servants and Leaſes began at this time, *Lev.*25.

And after this manner they obſerved a double date according to the beginning of their double day.

The Jews obſerved both the date of their ceremonial day, and the date of their natural day for ſeveral purpoſes. See *Ainſ.* in Lev.23.20.

1 The perſon purified began the date of his day of cleanneſſe from the Sun-ſet Evening.

2 They dated the time of their Religious feaſting according to the natural day till midnight after; for by the Law they were expreſly commanded to eat the fleſh of their Peace-offerings in the ſame day, in which it was ſacrificed, *Lev.*7.15. now it was not poſſible for them (at ſometimes at leaſt) to eat the holy fleſh of their Paſſeovers, and of their commanded Peace-offerings, in the ſame Ceremonial day, becauſe the time of ſacrificing their Paſſeovers and Peace-offerings did many times continue until it

was night, namely till Sun-set; and so it fell out in the time of *Josias* Passeover, 2 *Chron.* 35. 14. Hence it follows by a necessary consequence, That the command to eat the holy flesh in the same day must be understood (not of the same Ceremonial, but) of the same natural day; and in case any of the holy flesh had remained uneaten in the same day in which it was sacrificed, it must be burnt, and then sometime it must be all burnt, and none of it eaten, namely when it was sacrificed at the point of Sun-set.

Secondly, If the date of their Ceremonial day had born all the sway, then they must not only have finished the killing of all their Sacrifices, but of all their Religious feasts also, before Sun-set, and then our Saviour and his Apostles had sinned, because they kept their Religious Feast after Sun-set, namely in the night wherein he was betrayed; for though they caused their Passeover to be sacrificed on the fourteenth day, yet they deferred the time of their feasting till after Sun-set when the fifteenth day was begun, according to the date of the person purified. But if you will grant that our Saviour did not sin against that Command of eating their Passeover in the same day, then you must also grant that the same fourteenth day by Creation was not ended at Sun-set, but continued still till Mid-night after.

Thirdly, Hence it follows, that seeing all Ceremonial Customes are now abolished by the death of Christ; that Gods people ought not to Judaize, in beginning the Lords day according to the Jews Ceremonial Customes, but according to the beginning and ending of the natural day from midnight to Mid-night.

Objection 3. *How could the* Jewes *observe a double date of a double day in one and the same naturall day without confusion?*

Answ. Their double date of their double day was not strange to them, no more than their double date of their double yeer was to them; they could sort out such things, as belonged to the beginning of the yeer from the seventh month from the things that belonged to the beginning of the yeer in the first month, without any confusion at all; so in like manner they could sort out all those Religious duties that belonged to their Ceremonial date, from those duties that belonged to the date of the naturall day.

They

They knew that the Baptiſed perſon muſt begin his new day at Sun-ſet, and that all Evening Sacrifices muſt be finiſhed before Sun-ſet; and yet in reſpect of the time of Feaſtiug, they knew that the ſame Natural day did ſtill continue till mid-night; *Maymony* ſaith, That the Prieſts muſt eat the Peace-offerings of the Congregation in the ſame Day, and in half the Night. See *Ainſ.* in *Lev.* 23. 20. Hence you may ſee, that the *Hebrew* Doctors, whom *Maymony* follows, did hold that the ſame day (in the caſe of Feaſting) did continue till mid-night; and indeed this time was ſufficient for the accompliſhment of all their religious Feaſts; in like ſort *Solomon* cals the Twilight evening of the night, the ſame day wherein the Sacrifice was ſlain, *Prov.* 7. 9. but it was not the ſame Ceremonial day, for at Sun-ſet the *Jews* began their next day, or their morrow; but for a fuller anſwer, ſee my anſwer in Ch. 5. to *Obj.* 8. & 14. & 17.

CHAP. V.

Proving that the Paſſeover did begin and end according to the Natural Evening, from mid-day to mid-night.

I Have ſhewed in Cha. 2. and Sect. 2. that the natural Evening was divided into two equal parts, and now I ſhall ſhew you, that the Paſſeover was ſolemnized in both the parts of that Evening.

Firſt, All the Paſſeovers, and all the Peace-offerings that were annexed thereunto, were all ſacrificed in the time of the firſt Evening, and it was utterly unlawful to ſacrifice any Paſſeover, either before this evening began, or after this evening was ended, which did ever begin at Mid-day, and end at Sun-ſet.

Secondly, All the Paſſeovers of *Canaan* muſt be feaſted on, with Religious ſolemnity, in the time of the latter evening.

But firſt I will ſpeak of the time of Sacrificing all their Paſſeovers, and that was between the two evenings, namely, it was between the beginning of the firſt, and the beginning of the latter evening; this was the preciſe limited time for this work.

1. God

1 God commanded them to kill all their Passeovers in *Ægypt* between the two evenings, *Exod.* 12. 6.

2 God commanded them to kill all their Passeovers in the Wilderneſſe between the two evenings, *Numb.* 9. 3. 5. 11.

3 God commanded them to kill all their Passeovers in *Canaan*, between the two evenings, *Levit.* 23. 4, 5.

This ſpace of time is called the appointed ſeaſon thereof, *Numb.* 9. 2. *Levit.* 23. 4.

Solomon Jarchi expounds the two evenings thus; From the ſixth hour (which is at Mid-day) and forwards, it is called between the two Evenings, for that the Sun declineth towards his going down, &c. between the evening of the day, and the evening of the night; the evening of the Day is from the beginning of the ſeventh hour, and the evening of the Night is when the night begins. See *Ainſ.* in *Numb.* 9. 3.

2 *Maymony* ſaith thus; The killing of the Paſſeover is after Mid-day, and if they kill it before it is not allowable; and they kill it not but after the daily evening Sacrifice, and burning of Incenſe, and after they have trimmed the Lamps, then they begin to kill the Paſchal Lamb, until the end of the day. See *Ainſ.* in *Exod.* 12. 6.

Till the end of the day was, till the Sun-ſet evening, for after Sun-ſet (ſaith *Maymony*) the blood of all Sacrifices became unlawfull. See *Ainſ.* in *Lev.* 1. 9. *Lev.* 6. 9. *Lev.* 7. 18.

Hence we ſee that the *Hebrew* Doctors held it as a Canon among them, that no Paſſeover was allowable, if it were killed either before Mid-day, or after Sun-ſet; but all the time between was Gods appointed ſeaſon, *Num.* 9. 2. *Lev.* 23. 4.

Ordinarily they began to kill their Paſſeovers at half an hour after two a Clock, but if the Paſſeover day fell out to be the * evening of the Sabbath (namely, that evening of the Sabbath which began at Mid-day) then they began to kill their Paſſeover ſooner; But (ſtill this muſt be remembred which *Maymony* often noteth, that) they never kild any Paſſeover till after the daily evening Sacrifice, and ſome other ſervices that did ever accompany it. See *Ainſ.* in *Numb.* 28. 4.

* Some think of no other Evening belonging to the *Jews* Sabbath, but the evening before the Sabbath; but they are groſly miſtaken, for that was no otherwiſe the evening of the Sabbath but in relation to the new day to the purified perſon, but the evening of the Sabbath it ſelf began and ended as the Paſſeover evening did from mid-day to mid-night.

But

But (say the *Hebrew* Doctors) God setteth no particular hour, neither for the killing of the daily evening Sacrifice, nor yet for the killing of the Passeover; but in general, he commanded them to be killed between the two evenings.

Hence it follows, That if they killed the daily evening Sacrifice, or the Passeover, or the Peace-offerings, in any part of the after-noon, between the time of Mid-day and the Sun-set evening, they were allowable, and according to Gods own limited time.

But because God requires that all his Worship in all the Circumstances of it should be done decently, and in order, both in regard of time, place, and persons; therefore the chief Rulers of the people, thought it their duty to suit all the particular businesses about the Passeover, and the daily evening Sacrifice, to certain particular hours in the evening, so as all things might be done with the best conveniency, decency, and order, that one duty might not shoulder out another.

The *Hebrew* Doctors in the *Babylonian Thalmud* say thus; the daily evening Sacrifice was killed at the eighth hour and a half, and it was offered at the ninth hour and a half (that is to say, at half an hour after three a Clock) But in the evening of the Passover it was killed at the seventh hour and a half, and offered at the eighth hour and a half (that is to say, at half an hour after two a Clock) But if the evening of the Passeover did fall out to be upon the evening of the Sabbath, then it was killed at the sixth hour and a half (that is to say, at half an hour after twelve a Clock) and it was offered at seven and a half. See *Ainsw.* in *Exod.* 12. 6.

Buxtorfius also in his *Hebrew Lexicon* upon the word *Gnarbaiim*, doth from the *Hebrew* Doctors shew, that if the Passeover evening fell upon the Sabbath evening, that then they began to kill the daily evening Sacrifice at half an hour after twelve a Clock, because of the manifold businesses that belonged to the Sabbath, besides the killing of their Passeovers; therefore that the doing of one duty might not thrust out another, their Wise-men did set an order of time when they should begin to kill the daily evening Sacrifice, which in all the days of the year was deferred to the last place, except on the Passeover evening, and then it was ever preferred to the first place, and when ever the Passeover evening

fell upon a Sabbath, then they began to kill it at half an hour after twelve a Clock, and that was as ſoon as ever they could perceive the ſhadow of the evening to be ſtretched out, or declined; and the only reaſon why they began thus early upon the Sabbath evening, was, becauſe they might have ſufficient time to finiſh all the duties of the Sabbath, and all their Paſſeovers, before Sun-ſet, for after Sun-ſet the blood of all Sacrifices became unlawful, becauſe God had expreſly commanded all evening Sacrifices to be killed between the two Evenings, and becauſe they had much work to do on Paſſeover evenings, eſpecially when it fell on the Sabbath, they muſt begin to kill the daily evening Sacrifice at the firſt declining of the Sun, or elſe they could not kill all by Sun-ſet; for in the time of *Joſiahs* Paſſeover, the Paſſeovers, and Peace-offerings were ſo many, that the Prieſts could not finiſh all till night, 2 *Chron.* 35. 14.

Obj. 1. *You have often cited the* Hebrew *Doctors, as if they did all agree in one, That the Natural evening did begin at Mid-day; but Mr.* Thomas Shepheard *in his third Part on the Sabbath,* Theſis 36. *doth affirm, that the* Hebrew *Doctors teſtimonies are of little worth, becauſe they do often contradict one another about the beginning of the evening, for though ſome of them do ſay, that the evening doth begin at Mid-day, yet they are over whelmed with croſſe teſtimonies, from the moſt of their Fellows, who begin it ſome about one, ſome about two a Clock in the afternoon; and* Joſephus, *who is one of moſt credit, in his Writings tels us, That they began their firſt evening about three a Clock in the afternoon.*

Anſ. I would Mr. *Shepheard* had cited the particular places, where the *Hebrew* Doctors do croſſe one another about the beginning of the Evening, for then the particular places ſhould have been examined, by the help of ſuch as are expert in their Writings. I grant that ſome of them do ſpeak of the beginning of the Evening at one hour, and ſome at another, and yet all this without any contradiction; for in regard of ſeverall duties that muſt be tranſ-acted at ſeveral hours in the evening, they had juſt occaſion to ſpeak of the beginning of the evening at ſeveral hours, in relation to the ſaid ſeveral duties that muſt begin at ſeveral hours of the ſaid evening, as I noted it in *chap.* 2. in anſwer to *Obj.* 1. at ſeventhly, and as I have noted it immediately afore from the *Babylonian Thalmud.*

But if it do appear true, that *Joſephus* doth preciſely begin the evening

evening at three a clock, and not in relation to some special duty, then I grant that such a testimony is worthy of due consideration; but I beleeve that *Josephus* is some way or other mistaken, for the *Thalmud* called *Jerusalemie*, which was finished since *Josephus* wrote, namely, about the year of our Lord two hundred and thirty, and the other *Thalmud* called *Babelie*, which was finished about the year five hundred, do record the Canons and Constitutions of the *Jews*, according to which the *Iews* do live at this day; (and no question but they knew *Josephus* his opinion as well as others, that were more antient Doctors) and yet these do affirm that the evening begins at mid-day. And *Moses* the sonne of *Maymon*, who lived in the year of our Lord one thousand two hundred, hath set down in plainer *Hebrew*, the Expositions, Canons, and Traditions of the said *Thalmuds*, and of the more antient *Hebrew* Doctors, omitting the fabulous Discourses of the *Thalmuds*; and this *Maymony* is of such esteem among the *Jewish* Nation, that of him it is said, From *Moses* (the Prophet) to *Moses* (the sonne of *Maymon*) there was none like this *Moses*; and from him also I have cited several testimonies, that the evening begins at mid-day; therefore seing these publick and general Recorders do testifie, that the evening begins at mid-day; how can they be over-whelmed with crosse testimonies, as Mr. *Shepheard* doth unadvisedly affirm? and I little question but *Josephus* is taken in a wrong sense by Master *Shepheard*, and if the place had been cited it should have been examined, and a more particular answer returned; and take notice by the way, that I do not find any other Objection in Mr. *Shepheard* that is of any moment, but it is already fully answered here and there in this Treatise.

See *Ains.* in Advertisement at the end of *Deut.*

Object. 2. *Why do you make the whole time of the first Evening from Mid-day to Sun-set, to be the time of killing all their Passeovers in* Canaan, *seeing* Moses *makes the time of killing all their Passeovers in* Ægypt *to be about the time of Sun-set? for* Moses *saith thus in* Deut. 16. 6. *Thou shalt sacrifice the Passeover in the evening, about the going down of the Sunne, in the season thou camest out of* Ægypt.

Ans. The time of killing all their Passeovers in *Ægypt*, was commanded to be between the two evenings, *Exod.* 12. 6. that is to say, between the time of the first Evening, which began at mid-day, and the beginning of the evening, which began at

Sun-set, so that they might have killed all their Passeovers presently after Mid-day, or they might have staid till neer Sun-set, provided it were done before Sun-set; but they could not kill all their Passeovers in *Canaan* at an instant, at the time of Sun-set, as they might have done in *Egypt*; for.

1 In *Egypt* every first-born of every family might kil the Paschal Lamb.

2 They might kill it in their own private house.

3 They might sprinkle the blood of it upon their door-posts without going to the Altar.

But in *Canaan* they must have a longer space of time to do these works in; for,

1 The first-born of every family might not kill their Sacrifices in *Canaan*, but in their place the Lord chose the Tribe of *Levy*. See *Ainsw.* in *Exod.*19.22. *Num.*3.12.41,45. *Exod.*24.5. and the number of this Tribe, I conceive, were not so many as the first-born were in *Egypt*, and therefore could not kill all in so short a time.

2 The Levites had many more businesses to do about the Passeover in *Canaan* than in *Egypt* (especially if the Passeover fell out upon a Sabbath) for saith *Maymony*, *They kill not the Passeover*, but after the daily evening sacrifice, & after the burning of incense, and after they have trimmed the Lamps, and besides in *Canaan* they used to kill many Peace-offerings therewith: all this would require more time than the first-born of every family needed in *Egypt* for the killing of the Paschal Lamb onely, without these other services.

3 They might not kill their Passeovers in *Canaan* in private houses as they did in *Egypt*; but all their Passeovers must be brought to be sacrificed at the place the Lord should choose to place his brasen Altar at, which at first was at *Shilo*, and at last in *Solomons* Temple. See *Ainsw.* in *Deut.* 16.5,6. with *Exod.*12.7. *Deut.*12.5,11,12, 14,18. and in respect hereof the *Hebrew* Doctors say, *He that killeth holy things out of the Court of the Sanctuary, if he do it presumptuously, he is guilty of cutting off.* See *Ainsw.* in *Lev.*17.2,5,8,9. nay though a Priest did kill a Sacrifice in the Temple it self, yet it might become unlawful, if the blood thereof were but carried out of the Temple before it was sprinkled upon the Altar; for thus saith *Maymony*, *The blood of the holy things that goeth out of the Court becommeth unlawful for Sacrifice, yea though they bring it in again, and sprinkle it upon*

the

the Altar, yet it is not acceptable. See *Ainſ.* in *Lev.*1.5.

If the *Jewes* had thought it as lawful for them to kill the Paſſeover in a private houſe (ever ſince the deſtruction of the Temple) as they did at the firſt Paſſeover in *Egypt*, then doubtleſſe they would not have omitted to ſacrifice the Paſſeover now in all the places of their diſperſion; but ever ſince their Temple was deſtroyed, they have been without the Paſſeover, and without all other Sacrifices for the ſpace of fixteen hundred yeers together; And thus ſpeaketh Mr. *Broughton* from the *Hebrew* Doctors: He that ſhall kill the *Paſcha*, ever ſince Jeſus Chriſt conquered *Canaan*, in a private houſe, had been held an open enemy to the truth of God. And *Maymony* ſaith, *That now they can have no ſacrifice, becauſe they can have no Temple, neither can they kill the Paſchal Lamb, but inſtead thereof they onely uſe Unleavened bread with bitter herbs, and wine in their private houſes.* See *Ainſ.* in *Exod.*12.8. Hence it follows, that ſeeing all the Paſſeovers muſt be brought to one publick place, that it would require a longer ſpace to kill one after another than they needed in *Egypt* where every houſe might kill their Lamb at one hour.

Fourthly, In reſpect of the place of ſprinkling, it muſt be all done at one Altar, and therefore it would require a longer time than they needed in *Egypt*; for there every firſt-born might ſprinkle the blood upon the door-poſts of his own private houſe at one hour together, but the ſprinkling of the blood of all the Paſſeovers in *Canaan* could not be done in ſo ſhort a ſpace, becauſe all muſt be done at one Altar one after another, *Lev.*1.5. for all Paſſeovers were Sacrifices, *Exod.*12.27. *Exod.*23.18. *Exod.*34.25. and no Levites, but the Prieſts onely, muſt ſprinkle the blood of all Paſſeovers, and of all Sacrifices, upon the Lords Altar, 2 *Chron.* 30.16. 2 *Chron.*35.11.

All Paſſeovers were ſacrifices therefore the blood of them all muſt be ſprinkled on the Lords Altar.

And becauſe the Lord did appropriate the blood of all Sacrifices to himſelf as his peculiar right to make attonement for mens ſouls, therefore in that reſpect he did ſtraitly prohibit the *Jews* that they ſhould not eat any blood. See *Ainſ.* in *Lev.*3.17. *Lev.*7.2,14,26,27. *Lev.*17.6,10,11,12. *Deut.* 12.27. and for this very reaſon alſo he forbad them to eat ſuch parts of the fat as he did, challenge for his own Altar; and in this reſpect alſo he did challenge the fat of their Paſſeovers as much as of any other Sacrifice; all which he commanded to be burned upon his Altar

Blood was the Lords peculiar portion, therefore he prohibited the Jews to eat blood, and alſo ſome ſorts of fat.

for a ſweet ſavour of Attonement, as the former Scriptures do teſtifie.

Now from the conſideration of theſe four Circumſtances, it follows, that all the Paſſeovers in *Canaan* could not be ſacrificed in ſo ſhort a time as about the time of Sun-ſet; and therefore this phraſe about the going down of the Sun, in *Deut.*16.6. muſt not be underſtood of the very time of Sun-ſet, but of the whole time of the Suns declining from Mid-day till it went down out of that Horizon.

Object.3. *Though the* Jews *might not kill their Paſſeovers in* Canaan *in their private houſes as they did in* Egypt, *yet they might kill them at more Altars than one; for the Lord was pleaſed to allow ſeveral Altars for Sacrifices in ſeveral places; and by this means all the Paſſeovers in* Canaan *might be killed, and the blood ſprinkled juſt about the time of Sun-ſet.*

Anſ. I grant that the Lord was pleaſed to permit the uſe of many Altars and High-places in the dayes of *Samuel*; for there was an Altar at *Gilgal*, 1 *Sam.*10.8. 1 *Sam.* 11.15. Secondly, There was an Altar at *Bethel*, 1 *Sam.*10.3.5. Thirdly, At *Mizpeh*, 1 *Sam.* 7.9. *Judg.*21.1,4. Fourthly, At *Ramah*, 1 *Sam.*7.17. and there were ſeveral Altars alſo in the dayes of *Elijah*; for he complained to God that *Jezabel* had broken down his Altars; But notwithſtanding all this, no Paſſeover might be killed at any of theſe Altars; for the Paſſeover in *Canaan* was commanded to be obſerved as a general Feaſt; but theſe Altars were private Altars onely, raiſed by Gods allowance by ſome particular perſon upon ſome ſpecial occaſion, and were after permited to be uſed by ſome adjacent Tribe or perſons, and in that reſpect theſe Altars were made but of earth or ſtone that was unhewn: But the Altar that God commanded to be erected as the general publick Altar of all the twelve Tribes, was made of braſſe, at the coſt of the twelve Tribes, and this was placed at firſt in the Lords Tabernacle in the Wilderneſſe; afterwards this Tabernacle, together with the brazen Altar, was placed by *Joſhua*, and the whole Congregation, in *Shilo* in the Tribe of *Ephraim*, *Joſh.*18.1. and there it continued for the place of the general Aſſembly of all the twelve Tribes for three hundred and fifty yeers, till the death of *Eli*; but after the Philiſtims had taken the Lords Aark, 1 *Sam.*4.10,11. and ſlain the moſt valiant men of *Ephraim* in that battel, *Pſal.*78.9.

The Lord permitted many private Altars in the dayes of *Samuel*, but he allowed but one publick Altar for the general Feaſts of the twelve Tribes, and for the Paſſeover day, and for the daily Morning and Evening Sacrifice.

God

God was wroth with *Shilo*, and forsook it, *Psal.*78.60. for by that great destruction of all the valiant men of *Ephraim*, *Shilo* was now become too weak a place to guard the holy Tabernacle, and the holy Altar, and therefore it was by the Lords advice removed to *Gibbeon*, 2 *Chron.* 1.3.4,5. which was a Royal City, and a place of great strength, *Josh.*10.2. lying in the Tribe of *Benjamin*, and it was allotted to the Priests, *Josh.* 21.17. and the *Gibbeonites* the ancient inhabitants were given to the Priests to cut wood, and draw water for the house of the Lord, *Josh.*9. 21,23.27. and afterwards in *Solomons* dayes they were called *Nethinims*, 1 *Chron.*9.2.

And from henceforth this place was called the chief High-place, because the Lords Tabernacle, and the Lords Altar were placed therein, 1 *King.*3.4. and in that respect *David* took care to provide a competent number of Priests to attend it: But afterwards when *David* had recovered the Ark from the Philistims, and had brought it into the Tent that he had provided for it in *Jerusalem*, He divided the Priests into two parts, and he appointed *Asaph* and his brethren to minister before the Lord at *Jerusalem*, 1 *Chron.*16.37. and he appointed *Zadoc* and his brethren to minister at the Lords brazen Altar at his Tabernacle at *Gibbeon*, 1 *Chron.*16.39.

But when *Solomon* had finished his Temple, he caused the Priests first of all to bring the Ark of the Lord into its place provided for it in the Temple, and then he caused the Priests to bring up the Tabernacle of the Congregation, with all the holy vessels into the Temple, 1 *King.*8.4. and after this manner the Lord refused *Ephraim*, and chose the Tribe of *Judah* and Mount *Sion* (of *Benjamin*) which he loved. *Psal.*78.68.

This brazen Altar was made and consecrated to be the publick Altar for the General Assemblies of all the twelve Tribes, *Exod.* 27.1. *Numb.*7.1. and in that respect where ever this Altar was placed, there was the chief High place, untill *Solomon* had made another brazen Altar in the place of it, 2 *Chron.*4.1.

At this Altar was offered the daily Morning and Evening sacrifices for all the twelve Tribes, and the Passeovers of all the twelve Tribes, and they might not be offered in any of the former private High places: The *Hebrew* Doctors say, They sacrificed not the Passeover in a private High-place (no not in the time when

when private High-places were permitted) and whosoever offereth the Passeover in a private High-place is beaten; for it is said in *Deut.*16.5. *Thou mayest not sacrifice the Passeover in any of thy gates:* we have been taught, that this is a prohibition to kil it in a private High-place, although it be in the time when private High-places were permitted. See *Ainsw.* in *Deut.*16.5. and such a private Altar as this was at *Bethlem* where *Ishai* had a yeerly Sacrifice, and Feast for all the family, 1 *Sam.*20.26. and such a private Altar as this did *Saul* build with stone, 1 *Sam.*14.35. And of these Altars it is said, that when *Asa* and *Jehosaphat* destroyed the Idolatrous High-places, that they did not destroy these High-places, 1 *King.*22.43. 2 *Chron.*15.17.

Now from all the premises it follows, That seeing they might not kill their Passeovers at several High-places, nor sprinkle the blood on several Altars, but at the general High-place, and at the general Altar onely, That all the Passeovers in *Canaan* could not be killed, and their blood sprinkled in so short a time as about the time of Sun-set, and therefore that Command in *Deut.* 16.6. at the going down of the Sun, must not be understood of the Sun-set Evening, but it must be understood of the whole time of the Suns declining from Mid-day till Sun-set, just according to the time of the two Evenings in *Exod.*12.6.

The Passeover day was no Sabbath, it was but a half holy-day.

2. Let me adde another Reason why the going down of the Sun in *Deut.*16.6. cannot be understood of the time of Sun-set; namely because the fifteenth day according to the date of the person purified, began at Sun-set; but no Passeover might be sacrificed after the fifteenth day was come, but all are commanded to be sacrificed in the fourteenth day at Even.

3. No other part of the fourteenth day was commanded to be kept holy, but the Evening of the fourteenth day: The *Jerusalemy*, and the *Babylonian Thalmuds* say, that men might follow their work and labour all the first half of the day; but at Mid-day (say they) they must leave off, and begin their Rest. *Maymony* also saith, *It is not unlawful to do work in the fourteenth of* Nishan, *save from the midst of the day, and so forwards; But* (saith he) *whosoever doth work in the Passeover Evening after Mid-day, he is to be scourged or excommunicated, because the Evening of the fourteenth day of* Nishan, *is not like to the Evening of other Festival dayes, because in it is the Sacrifice, and the Feast.* See *Ainsw.* in *Lev.*23.5.

From

From these Testimonies of the *Hebrew* Doctors may be observed these four *Thalmudical* Tenents.

1 That the fourteenth of *Nisban* was not a full holy-day (as some do unadvisedly affirm) it was no more but a half-holiday, namely the full Evening onely.

2 That the *Jews* observed two sorts of Evenings to every Sabbath; one before the Sabbath for the date of the person purified; and another from Mid-day, and so forwards; for the Evening of the 14. of *Nisban* (saith *Maymony*) is not like unto the evening of other Festival dayes, because in it is the Sacrifice, and the Feast; But the Evening of other Festival dayes, meaning the Evening before, had no sacrifice; but yet the Mid-day Evening of every Festival Sabbath was as holy as the Passeover Evening, and had Sacrifice, and feasting belonging to it.

3 That the Evening of the fourteenth day was the time of sacrificing all their Passeovers.

4 That from the time of Sun-set till Mid-night was the time of Feasting on the Passeover, and that it belonged to the Evening of the fourteenth day.

Hence I conclude, that when *Moses* commanded them to kill all their Passeovers in the Evening about the going down of the Sun, *Deut.* 16.6. he did not mean it of the Sun-set Evening, but of the Mid-day Evening, for then the Sun doth first begin to go down, or decline.

Object. 4. *If the businesse about the Passeover was so restrained as you say it was,*

1 *To be killed by the Priests and Levites onely,*

2 *To be killed at one Temple onely,*

3 *And that the blood must be sprinkled at one Altar onely,*

Then I do not see how they could sacrifice all the Passeovers of Canaan *between the two Evenings from Mid-day to Sun-set; for there could not be lesse than a hundred thousand Passeovers and Peace-offerings, when all the twelve Tribes met together, though you do allow twelve or thirteen persons to each Passeover.*

Ans. I think I have made it evident already,

1 That all the Passeovers of *Canaan* were killed by the Priests and Levites onely.

2 In one Temple onely.

3 That all their blood was sprinkled by the Priests onely.

4 On one Altar onely, and all this was done in the appointed ſeaſon thereof, namely between the two Evenings.

And this was no impoſſible, but a feeible thing, if all circumſtances of quick diſpatch be rightly weighed.

1 There was a competent number of Prieſts & Levites that waited upon this ſervice; for though at firſt the number of the Prieſts and Levites in the Wilderneſſe from thirty yeers old to fifty, was but eight thouſand five hundred and eighty, *Num.* 4 48. yet at length they were ſo multiplied, that in th dayes of *David* they were eight and thirty thouſand men, 1 *Chro.*23.3.So many hands therefore would make but light work of a hundred thouſand Paſſeovers in the time of the firſt Evening from Mid-day till Sun-ſet.

2 The place where they killed all their Paſſeovers and Peace-offerings was not ſtrait,but conveniently ſpacious; for theſe kind of ſacrifices might be killed in any part of the Court of the Temple, becauſe they were numbred among their lighter holy things. But the moſt holy things,ſuch as the Burnt-offering,Sin-offering and Treſpaſſe-offerings were, theſe muſt be killed neerer to the Altar than the Paſſeovers and Peace-offerings were, namely upon the ground cloſe by the North-ſide of the Altar, *Lev.*1.11. *Lev.* 7.2. But the light holy things,ſuch as the Paſſeover, and Peace-offerings were, them they killed,and received the blood in Bowls, in any part of the Court-yard, ſaith *Manymony.* See *Ainſ.* in *Lev.*1.11.

No Levites, none but Prieſts onely muſt ſprinkle the blood of the ſacrifice upon the Altar.

3 Though no Levite might ſprinkle the blood of any Sacrifice upon the Altar,yet for the quicker diſpatch of many Sacrifices they might kill and receive the blood in Bowls, and ſo bring it to the Prieſts that ſtood ready at the foot of the Altar to receive it, and to ſprinkle it upon the Altar; for no Levite, but Prieſts onely might ſprinkle the blood upon the Altar; for the ſprinkling of the blood was of the Eſſence of the ſacrifice as the *Hebrew* Doctors do collect. See *Ainſ.* in *Lev.* 1. 5.6.*Exod.*12.45. The Levites might kill,and flay, and receive the blood in Bowls, and bring it to the Prieſts that ſtood ready to receive it at their hands at the foot of the Altar, 2 *Chron.* 29.34,35.2 *Chro.*30.17. 2 *Chron.* 35.11. and this occaſioned the Prieſt to make the more quick diſpatch; and eſpecially conſidering the Prieſts and Levites were ſo dextrous in their office they might kill a hundred thouſand

Paſſe-

Paſſeovers and Peace-offerings between Mid-day and Sun-ſet; and there is a cleer example that all this was done in the time and manner aforeſaid in the eighteenth yeer of *Joſias*, and yet there never was the like Paſſeover kept in *Iſrael* (namely not when *Iſrael* was joyned with *Judah*, there was not the like Paſſeover, and yet doubtleſſe, there were as many Paſchal Lambs, but never the like multitude of Peace-offerings that were added to the Paſſeover, and in that reſpect they were called the Paſſeover, as they are in *Deut.*16.2.4.) from the dayes of *Samuel* the Prophet unto that day, 2 *Chro.*35.18.

Object.5. *How could ſo many thouſand Paſſeovers be roſted in one Temple, and how could ſo many thouſand people ſit there in companies to feaſt on their Paſſeovers?*

Anſ. As for the great buſineſs of Roſting ſo many Paſſeovers, It was not tyed precizely to the Temple as the ſacrificing was: for though there were many Paſſeovers Roſted in the Temple, as there were in the dayes of *Joſiah*, 2 *Chron.* 35.13. yet that buſineſs might alſo be tranſmitted to any houſe in the Holy City, as I ſhewed a little before, and as the example of our Saviour, and his Apoſtles doth teſtifie; for our Saviour was at *Bethany*, when he ſent two of his Diſciples to make ready the Paſſeover; 1 By carrying their Lamb to the Temple to be ſacrificed, and thence to a private houſe in the holy City to be roſted; and as ſoon as the Sun-ſet Evening was come, our Saviour came to the place appointed, and as ſoon as the hour for feaſting was come, our Saviour ſat down with the twelve, and he continued in feaſting with the twelve firſt on the Paſſeover, and then 2 on their Peace-offerings, with his prayers and exhortations, the full time of the latter Evening from Sun-ſet till Mid-night, *Matth.*26.18,20. By this example, we ſee that thirteen perſons may conveniently joyn together at one Paſſeover, and the *Hebrew* Doctors ſay, That twenty may make their account for one Lamb, *Exod.*12.4. but not above twenty.

It was not convenient for above twenty perſons to joyn together for one Paſſeover.

By this means we may perceive that all the Paſsovers in *Canaan* might well be diſpatched in the Evening of the fourteenth day, in the firſt Evening they might be all ſacrificed, and in the ſecond Evening they might all be feaſted on with Religious ſolemnity, without any doubt to the contrary.

Reason 3. I will now return to prove by a third Reason, that the going down of the Sun in *Deu.*16.6. must be understood from the first going down of the Sun from Mid-day till Sun-set, because the next phrase will not suffer it to be understood otherwise. At the season thou cameſt out of *Egypt.*

Object.6. *Here it may be demanded what season was it in which they came out of Egypt?*

Answ. It was in the strength or in the body of the day, *Exod.* 12.41. namely it was about Mid-day. The *Hebrew* Doctors say, That as God brought *Israel* out of *Egypt* at Mid-day, so he slew the first-born of *Egypt* at Mid-night. The *Israelites* did not flye out of *Egypt* as persons frighted, either in the Sun-set Evening, or in the Twilight, as it were through stealth, or through fear, as *Zedekiah* did out of *Jerusalem*, *Ezek.*12. but they went out of *Egypt* with a high hand, in the sight of all the Egyptians, *Numb.* 33.3. or they went out in the strength or in the body of the day, for at Mid-day the Sun is in its greatest strength, *Prov.*4.18. *Psal.* 37.6. *Rev.*1.16. but after the Mid-day is past, namely as soon as the Sun is declined but a little towards the West, or towards the place of Sun-set, then the day is said to grow weak, so the *Hebrew* speaks, *Jud.*19.19. for then the Sun hath lost much of its strength which it had at Mid-day, and then the day may be said to be spent, or to be bowed down, or declined; all these phrases are used, and may be compared together, see *Judg.*19.19. with *Mar.* 6.35. *Luk.*9.19. and *Luk.*24 29.

Object.7. *Perhaps this phrase,* At the season thou cameſt out of *Egypt, doth not mean the time of the day, but the time of the yeer when they departed, and according to that time of the yeer* Moses *doth command them to kill all their Passovers.*

Answ. This Objection argues great ignorance in the plain story: For the time of the yeer when they came out of *Egypt*, was on the fifteenth day of *Nisan*, *Num.*33.3. But *Moses* did straitly command them to kill all their Passeovers on the fourteenth day of *Nisan* between the two Evenings; and this fourteenth day was so strictly commanded that it might not be altered, though it fell out upon a Sabbath day; Therefore this phrase, *At the season thou cameſt out of Egypt,* must not be understood of the time of the yeer, but of the time of the day onely, which was in the strength of the day, that is to say at Mid-day, in this season

they

they are commanded to begin to kill their Passeovers in *Canaan*, *Exod.*12.6. *Lev.*23.5. *Num.*9.3.

Object.8. *May not the sacrificing of the Passeover be changed from the fourteenth day, to the fifteenth day; seeing* Matth. *saith thus*, On the first day of Unleavened-bread, the Disciples came to Jesus, saying, Where wilt thou that we prepare for thee to eat the Passeover, *Matth.* 26.17. *Now the first day of Unleavened-bread was the fifteenth day of Nishan?*

A digression to open some difficult phrases about the passeover, and they are the more difficult, because they are borrowed from the Dialect of the Thalmud.

Answ. This day which is called the First day of Unleavened bread, cannot be rightly understood without the knowledge of the Jewish ancient Customes, which are now for our information recorded in the *Thalmuds*; and because this, and many other phrases in the New Testament are recorded in the *Thalmuds*, we may well say, That the New Testament doth often Thalmudize, because it useth many termes that are no where else to be found but in the ancient *Hebrew* Doctors, and in the *Thalmuds* onely.

Now for Answer in a more special manner, the *Hebrew* Doctors do comprehend under the general term of the Feast of Unleavened-bread (and more especially under the first day of Unleavened-bread) the Feast of the Paschal Lamb; for though they are two distinct Feasts, yet they are also so interwoven together, that they may well be called the one for the other; for though the Paschal Lamb was alwayes sacrificed on the 14. day between the two Evenings, yet the time of feasting on that holy flesh, was after Sun-set, which was after the fifteenth day (called the first of Unleavened-bread) was begun, according to the date of the person purified; and yet the Feast of this Evening was no part of the Feast of Unleavened-bread, for the sacrifices of that day were not yet killed; but this Feast was the proper Feast of the Passeover belonging to the fourteenth day, and with the Passeover also they might not eat any Leavened (but Unleavened) bread, and in this respect *Maymony* doth call the Feast of the Paschal Lamb, the Feast of Unleavened-bread, and sometimes he calls the seven days of the proper Feast of Unleavened bread by the name of the Passeover, interchangeably confounding the termes. See *Ainsw.* in *Lev.*23.7. and in this sense also *Targum Jonathan* calls the second day of Unleavened-bread, the day that followed the first good day of Passeover. See *Ainsw.* in *Lev.*23.15.

Hence you see, that he cals the first day of Unleavened-bread, The first good day of the Passeover, and so interchangeably they call the proper feast of the *Pascha*, the first day of Unleavened-bread; and from this usual dialect among them the Evangelist *Matthew* saith, *That the Disciples came to Jesus Christ on the first day of Unleavened bread*, saying, *Where wilt thou that we prepare for thee to eat the Passover?* And thus the Evangelists speak according to the Jewish Customes; sometimes they call the proper feast of the *Pascha*, the first of Unleavened-bread, as *Matth.* 26. 17. and *Mark.* 14.12. and sometimes they call the proper Feast of Unleavened-bread by the name of the Passeover, as *Luke* doth, chap.22.1.

But yet secondly, The *Hebrew* Doctors do sometimes distinguish the proper Feast of the *Pascha* from the first day of the proper Feast of Unleavened bread; *Charkumi* calleth the Evening of the first good day, and that Night, the Passeover; But (saith he) the residue of the Feast from the first Night, and so forwards, is called the Feast of Unleavened-cakes; See *Ainsi.* in *Lev.* 23.6. and according to this distinction speaketh the Evangelist *Mark*, *Mar.*14.1. after two dayes followed the *Pascha*, and the Unleavened-bread; and this distinction doth also agree with the twofold Command in *Moses*, In the fourteenth day of the first month is the Passeover; And in the fifteenth day (which begins at Sun-set) is the Feast, *Numb.*28.16,17.

Object.9. *Mr.* Weams *and others, do affirm, That the* Jews *ate not the Passover on the fourteenth of* Nishan *as Christ did, but transferred it to the fifteenth day, and to the beginning of the sixteenth day; and he gives this reason for it, because the next day (after Christ had eaten his Passover) is called the Preparation-day to the Jewish Passover*, Joh.18.28. Joh.19.14. *Hence he infers, that the* Jews *transferred the eating of the Passover till the next day after Christ had eaten his. See* Weams *on the Ceremonial Laws*, Pag. 89. *and the* Annotat. *of our old English Bibles in Mat.26.*

Ans. I beleeve that Mr. *Weames* and others have no better ground for this tenent but some frivolous Authors, and therefore Mr. *Godwin* doth put a note of dislike upon such as follow such frivolous Authors; and indeed it is a great impiety for us Christians to slander them with so grosse a transgression as this; I beleeve that the *Jews*, in their corrupteſt times before Christ, were very

very ſtrict in obſerving the letter of the Command, and more zealous alſo to puniſh ſuch as did openly practiſe the contrary; and it is moſt evident, that they held ſo cloſe to the letter of the Command, that they would not transferre it to any other day, though it fell out to be on a Sabbath day; it is a received Canon among them, that the keeping of the Paſcha on the fourteenth of *Niſhan* doth put away the Sabbath, as I have noted it formerly.

Secondly, The Evangeliſt *Mark* doth teſtifie on the *Jews* behalf againſt all men, that they kept the Paſcha in the very ſelf-ſame day that our Lord and his Diſciples did, for *Mark* doth expreſſe it thus; *In the firſt day of unleavened Bread,* [*when they Sacrificed the Paſſeover*] *his Diſciples ſaid unto him, Where wilt thou that we go and prepare that thou maiſt eat the Paſſeover?* Mark 14. 12. this term [*when they*] namely when the *Iews* in general ſacrificed the Paſſeover, then his Diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou (as wel as they) maiſt eat the Paſſeover on the ſelf-ſame day as the *Iews* in general did.

Thirdly, Chriſt himſelf doth bear witneſſe, that the *Iews* in general did keep the Paſcha in the very ſelf-ſame day that hee did; *Yee know* (ſaid Chriſt unto his Diſciples) *that after two days the Paſcha is kept,* Mat. 26. 2. he ſaith, You know it, that the Paſcha is then kept; it was a known cuſtom among them, that after two days the Paſcha is kept, namely generally of all the *Iews*.

Fourthly, The Hebrew Doctors do proteſt, that they puniſh him that paſſeth the fourteenth day for the killing of the Paſcha; *Maymony* ſaith, it is an expreſſe Commandment to kill the Paſcha in the month *Niſhan*, in the 14th. day, and (ſaith he) he that breaketh this Commandment and killeth it not in the 14th. day, being not defiled, nor in a far journey, is guilty of being rooted out (or cut off) thus the *Iews* proteſt againſt our ſlander. See *Bro.* in his Advertiſement of corruptions in Religion, *p.* 104.

Fifthly, This our groſſe miſtake of the *Iews* practiſe doth ariſe from our miſtake of the meaning of the word Paſſeover, in *Iohn* 18. 28 he ſaith thus; *The Iews went not into* Pilates *common Hall leſt they ſhould be defiled, but that they might eat the Paſſeover*; and in ch. 19. 14. *Iohn* ſaith, *It was the preparation of the Paſſeover, and about the ſixth hour.* Hence ſome that are not wel acquainted with the *Iews* cuſtoms, which are now recorded in their *Thalmuds*, as the learned do obſerve, have collected this inference, that the *Iews* tranſ-

ferred

ferred the Paſſeover from the evening of the fourteenth day, to the evening of the fifteenth day, and alſo to the ſixteenth day; but indeed in this term Paſſeover *Iohn* doth *Thalmudize*, and therfore without the help of the Hebrew Doctors it is not eaſie to ſpel *Iohns* meaning; they apply the term Paſſeover not only to the proper Feaſt of the Paſcha, but (as I noted in my anſwer to the former objection) they uſe it as a general term for the whole Feaſt of unleavened Bread, and in that reſpect they count all the days of it as if they were the days of the Paſſeover; but more eſpecially they did account the firſt day of unleavened Bread to be a Paſſeover day, becauſe they did then feaſt on the Peace-offerings belonging to the Paſſeover, for they ſacrificed with the Paſchal Lamb on the fourteenth day, certain Peace-offerings of Sheep or Oxen, and theſe voluntary Peace-offerings they called the Paſſeover, becauſe they were ſacrificed together with the Paſchal Lamb on the fourteenth day; and by the Law they might bee eaten for the ſpace of two days and one night, *Levit.* 7. 16. now the *Iews* had eaten the Paſchal Lamb the night before, but they had not as yet endedtheir feaſting on theſe Peace-offerings, which *Iohn* calls the Paſſeover; the term Paſſeover in this laſt ſenſe is not underſtood of many; but Mr. *Broughton* and Mr. *Ainſworth* have given ſpecial notice of the word Paſſeover in this ſenſe, and that the Hebrew Doctors had grounded their common uſe of it on the Law, in *Deut.* 16. 2. 4. and Mr. *Broughton* cites *Solomon Jarchi* ſpeaking thus in *Deut.* 16. If many belong to one Paſſeover, then they adde to it *Chagiga*, Oxen, for the Holy-day feaſt, and ſaith *Jarchy* (preſently after) the proper ſenſe of the Scripture is, that the fleſh of the *Chagigah*-Paſſeover, which thou doſt ſacrifice in the evening with the Lamb-Paſſeover, ſhal be eaten in the fourteenth day, and in the fifteenth day (take notice by the way that he makes no mention of the ſixteenth day, as Mr. *Weames* doth moſt falſly.)

Maymony alſo ſaith, When they offered the Paſſeover in the firſt Month, they offered it with the Peace-offerings of the fourteenth day, Oxen, or Flock-beaſts, great or ſmall, Male or Female; but they offered not the *Chagigah* if the Lamb ſufficed the company, and ſo it was voluntary and not forced by (any affirmative) Commandment, and it was eaten two days and one night (and not in the ſecond night, as M. *Weames* doth miſtakingly ſay.)

In

In these words *Maymony* doth tell us, that *John* spake from the depth of *Thalmudique* knowledge, and in this sense also doth Mr. *Ainsworth* explain the equivocation of the word Passeover from the *Hebrew* Doctors, in *Deut.* 16. 2, 4. and in *Lev.* 7. 16.

John saith it was morning, and they went not into *Prætorion* that they might not be defiled, but might eat the Passeover; not the Passeover strictly taken, for that was eaten the night before; but that they might eat their voluntary Peace-offerings which they had sacrificed with the Lamb-Passeover the day before, and which by the Laws allowance they might feast on all the next day till Sun-set, but no longer, *Lev.* 7. 16.

These Peace-offerings are called the Passeover by the Law once, in *Deut.* 16. 2. and they are also clearly comprehended under the term Passeover in 2 *Chron.* 35. 11. but they are most usually called the Passeover in the Writings of the *Hebrew* Doctors, and from their custom *John* doth use the word Passeover in their sense.

John saith it was morning, and it was the preparation of the Passeover, and about the sixth hour, which sixth hour, according to their account by their great hours, began at our ten a Clock, and ended with our twelve a Clock, and this time was called the *Jews* preparation in order to their Passeover Dinner, and in that respect they were afraid to come into *Pilates* Common Hall lest they should be defiled, and so might be made unfit to eat the Passeovers Peace-offerings at Dinner time.

Object. 10. *You say that by the allowance of the Law the* Jews *might feast on the Peace-offerings that were offered with the Passeover, for two days and one night, namely, till the next day at Sun-set, but not after Sun-set; but* John *speaks of another preparation to the Sabbath, his words in* chap. 19. 31. *run thus; The* Jews *then because it was the preparation, that the bodies should not remain upon the Crosse (for that Sabbath was a high day) besought* Pilate *that their leggs might be broken, and that they might be taken down.*

Ans. This preparation is indeed a differing preparation from the former, the former was their fore-noon preparation to their Passeover Dinner, but this preparation was nigh unto Sun-set, and so consequently it approached apace unto that festival Supper, that did properly belong unto the Feast of unleavened Bread, and in that respect they besought *Pilate* that their leggs might be

broken, and that they might be taken down, leſt their cruelty, in ſuffering them to hang longer on the Tree, ſhould be a blot to their joyful Feaſt, for this day was the firſt of unleavened Bread, which was the firſt and the chief of all their High Sabbaths: Now as ſoon as the chief Prieſts had made this requeſt to *Pilate*, *Joſeph* of *Arimathea* did wiſely eſpy the advantage of time, and then he alſo went boldly unto *Pilate*, requeſting that he might have the Body of Jeſus in his own power to bury it. The time when this was done was when the Evening was come, as two Evangeliſts do witneſſe, *Mat.* 27. 17. *Mar.* 15. 42. and ſo *Tindall* in his Bible doth tranſlate and expound *Mark* 15. 42. thus, *When night was come*, becauſe it was the evening that goeth before the Sabbath.

This preparation therefore in *Joh.* 19. 31. muſt needs be in relation to their ſolemn Feſtival Supper, which did properly belong to this High Sabbath, as *John* doth call it:

Before Dinner the *Jews* were careful leſt they ſhould be defiled, by going into *Pilates* Judgement Hall, and ſo ſhould have been hindred from their Feſtival Dinner, and now alſo at Sunſet they take the like care to avoyd cruelty, &c.

If this Sabbath ſpoken of had been the weekly Sabbath, or ſeventh Day, then though they had been defiled they might have reſorted to their Synagogues, for there the clean and the unclean might meet together every Sabbath, or ſeventh Day, as I have obſerved in Chap. 4. but in caſe they had been defiled by any accident whatſoever at Sun-ſet, they could not have eaten of their feſtival Sabbath-ſupper, for all *Iſrael* were admoniſhed to be clean at every ſolemn Feaſt, ſaith *Maymony*.

Obj. 11. *Why doth* John *call the firſt day of the Feaſt of unleavened Bread a high Sabbath?* Joh. 19. 31.

Anſ. All the ſeven ſolemn Feſtival Sabbaths in *Levit.* 23. 7. are called High Feaſts by the *Geneva*, in *Eze.* 45. 17. But ſecondly, this firſt day of the Feaſt of unleavened Bread was the very firſt of all thoſe ſeven Sabbaths, it was the day in which the Lord brought them out of *Ægypt* with a high hand, and therefore the Lord did in a ſpecial manner charge them to remember this day for ever, *Exod.* 13. 3. this Day and the weekly Sabbath have the word *remember* prefixed before them more than any other Sabbaths, and in this regard the *Hebrew* Doctors in *Deuteroproton*, and

and in τὸ κατ' ἐξ. σάββατον do call Pascha day a great Sabbath, but they do not give this high title to the proper Passeover day, for that was no Sabbath, it was but half Holy-day, and therefore *Moses* doth not reckon it into the number of the Festival Sabbaths, in *Gen.* 23. but they mean it of the first day of the Feast of unleavened Bread, this day they called a great Sabbath, and Pascha Day, because in it they did festivally eat the remainder of their Peace-offerings, which they had offered with the Lamb-Passeover on the fourteenth day.

But though they held this day to be a great Festival Sabbath, and shewed great reverence to it now in their request to *Pilate*, because it was their preparation time to their Festival Supper, yet in the morning they held it lawful to judge Causes of Life and Death, as we may see they did in our Saviours case, and after Sun-set they held it lawful not only to bury, but also to imbalm the Dead, as the godly persons did to our Saviour. See *Ainsw.* in *Lev.* 23. 56. but they did not hold any of this work lawful to be done on their weekly Sabbath, *Luk.* 23. 56.

Obj. 12. *Why doth* John *use the term Sabbath twice over in* John 19. 31. *doth he speak but of one kinde, or of two sorts of Sabbaths?*

Ans. John speaks but of one high Festival Sabbath only, now it was their immediate preparation to their high Festival Sabbath-Supper, and therefore having satisfied their malice on Christ, they besought *Pilate* that their leggs might be broken, and that they might be taken down, for that Sabbath was a high Sabbath. I grant also that the weekly Sabbath was now begun, according to the date of the person purified, but not the seventh Day it self, for this high Festival Sabbath was now in its full force, and in its solemn Feast.

Secondly, The time of Christs Burial is noted by *Luke* to bee when the said Festival Sabbath did begin to lighten, *Luk.* 23. 54 so doth Mr. *Broughton* and Mr. *Weames* read it, and so doth the *Syriac* read it; in this phrase the Evangelist *Luke* doth plainly Thalmudize, his words run thus; That day was the preparation, and the Sabbath began to lighten; two things are observable; 1. *Luke* saith this day was the preparation, namely to their festival Supper. 2. He describes the exact time when Christ was inclosed in the heart of the earth; it was when this High Sabbath began to lighten, namely, in the first place with the Evening Star, and

The time of Christs burial was at Star-light.

and that was a perſpicuous mark of the near time of their Feſtival Supper, but they did not begin their Feſtival Supper till three Stars appeared, as I have noted in chap. 4. and *Luke* doth relate to this cuſtom of theirs, in ſhewing that the time of Chriſts Burial was, when the Sabbath began to lighten; but I beleeve the chief Prieſts did deferre the time of their feaſting now ſomewhat longer than at other times, becauſe they had ſome buſineſſe to do with *Pilate* before they could intend their Feſtival Supper, for they went to *Pilate* to intreat him, that the Sepulchre might be made ſure until the third day, becauſe this Deceiver ſaid, that he would riſe again the third day, *Mat.* 27. 62, 63. This requeſt of theirs no doubt did occaſion their delay to begin their High Sabbath Supper till more than three Stars appeared in the Skie this night.

Obj. 12. *You ſay the Prieſts went to* Pilate *to intreat him to make ſure the Sepulchre before they kept their Feſtival Supper; but it is out of doubt (I think) that they did not go to* Pilate *till the next morning, for* Matthew *calls the time of their going to* Pilate *the next day that followed their preparation,* Mat. 27. 62.

Anſ. Ignorance of the *Iewiſh* Cuſtoms makes many miſconſtructions, the next day began at Sun-ſet, as I have ſufficiently explained the matter in Chap. 4. Sect. 2. and this day followed their Preparation to their Feſtival Supper, for their preparation in the after-noon was either by waſhing away of ſome light defilements, or elſe it was their preparation of holy fleſh by offering ſacrifices, &c.

But *Matthews* meaning lyes fair and round thus; The next day (after their preparation) which began at the Sun-ſet evening, they aſſembled unto *Pilate* to make the fore-ſaid requeſt. Hence note, that they did not go to *Pilate* to make this requeſt till the next day, namely, not till after Sun-ſet, and then alſo they had commiſſion to make him ſure, by appointing ſuch a Watch; and all this they did after it was Star-light.

Their Satanical policy would not ſuffer them to ſtay ſo long as until the next morning, for then *Pilate* would have ſaid to them, Why did you neglect to ſet a Watch about his Sepulcre over night, as ſoon as he was buried, for if his Diſciples had had any minde to ſteale him away they would have done it in the firſt part of the night? and doubtleſſe when the Souldiers came to the

the chief Priests to tell them what had happened, the chief Priests would have said that his Disciples stole him away before they began their watch; but the chief Priests could not plead that excuse because they went presently to the sepulchre, and made it sure, sealing the stone, and setting a watch, *Matth.*27.66. Hence it follows, that they went to *Pilate* in the beginning of their next Ceremonial day, namely presently after Sun-set before they began their Festival Supper.

2 *Pilates* answer to their request implies that they came overnight, for *Pilate* saith, *You have a Watch, go make it sure as you know.* Hence it follows, that they came to *Pilate* when Watches were wont to be set; but if they had not come to him til the next morning, then in reason he would have said, *Get Warders, and make it sure.* Hence it follows, that the next day in which they came to *Pilate* was at the Sun-set Evening, for that was their next day, or it was their morrow, as I have opened, 1 *Sam.*30.17. and *Lev.* 27.15. All these considerations laid together make it evident that the time ere Christ was inclosed in the heart of the earth, was when the Sabbath began to lighten with stars.

Object.13. *How can you call their Festival Supper the proper Feast that doth most properly belong to the first day of Unleavened-bread; had they not a Festival Dinner belonging to this High Sabbath as well as a Festival Supper?*

Ans. I grant they had a Festival Dinner belonging to this day, as well as a Festival Supper; but my meaning is, that their Festival Dinner was not intirely made of the sacrifices of this day, as their Festival Supper was: for part of their Festival Dinner (at least) was made of the Remainder of those Peace-offerings which were sacrificed in the former day with the Lamb-Passeover, and so by that means their festival Dinner did partake of the Sacrifices of the fourteenth day; but their Festival Supper was made intirely of the Sacrifices of the fifteenth day, and yet this Sabbath-Feast was kept in the night after the date of the Ceremonial beginning of the sixteenth day, in which none of the flesh of their *Chagigah*-Passeover might remain, for that had been to keep the holy flesh within the third day, which was plainly prohibited by the letter of the Law: Hence it followes, that all the flesh of their *Chagigah*-Passeover must be eaten at Dinner, or else if any of it did remain untill the beginning of the sixteenth day it must be

be burnt, *Lev.*7.17. and therefore it follows that this high Sabbath-Supper was intirely made of the Sacrifices of the fifteenth day, and in that respect, it was the most proper solemn Feast of this High Sabbath.

Object 14. *It seems to me that* Moses *doth allow the flesh of the* Chagigah-*Passeover to remain unto the morning of the third day, in* Deu. 16.4. *and that is a longer time than you speak of from* Lev.7.17.

Boker, the morning, is put for the beginning of the Jews Ceremonial day at Sun-set.

Ans. Boker, the morning, in *Deu.*16.4. must not be taken in a proper sense, either for the beginning of the natural day, or of the morning of the Artificial day; but in this place, it must be taken figuratively for the beginning of the Jews Ceremonial day at Sun-set; for as *Boker*, the morning, is properly put for the beginning of the Natural day, or of the Artificial day, so also it is figuratively put for the beginning of any other thing (as in Chap.3. I have given several instances) and accordingly in this place it is figuratively put for the beginning of the Ceremonial day at Sun-set; for *Moses* in *Deut.*16.4. might not give a contrary Law to what he had before given in *Lev.*7.17. There he doth expresly say, that none of the flesh of the voluntary Peace-offerings shall remain untill the third day, if any thing thereof remain untill the third day it shall be burnt. Hence it follows by necessary consequence, that *Boker*, the morning, in *Deu.* 16.4. must be taken in a figurative sense for the beginning of their Ceremonial day at Sun-set, and therfore none of the flesh of the *Chagigah*-Passeover, (*Moses* doth not speak of the Lamb-Passeover in *Deut.*16.2. but of the *Cagigah*-Passeover) of Sheep and Oxen, which were sacrificed in the fourteenth day with the Paschal Lamb, none of this flesh might remain untill the beginning, or untill the morning of the sixteenth day at Sun-set, for then the flesh would have remained untill the third day after it was sacrificed, and then might not be eaten, but it must be burnt.

Secondly, The *Hebrew* Doctors testifie, that the flesh of their voluntary Peace-offerings must remain but one whole night after it was sacrificed, and so consequently but one natural morning. *Maymony* saith thus, By word of mouth we have learned that this is a prohibition for leaving the flesh of the *Cagigah* of the fourteenth day unto the sixteenth day, as it said [*unto the morning*] that is till the morning of the second day. See *Ainsi.*in *Deu.*16.4. their meanings, that it should not be kept untill the beginning

(or

(or untill the morning) of the sixteenth day, which begins at Sun-set; in these words *Moses* doth truly, though figuratively, call the Sun-set Evening, the morning, in *Deut.* 16.4. This is a mystery that belongs peculiarly to the Ceremonial Law, which the inexpert cannot presently perceive; the like mystery it is to call the beginning of the Jews Ceremonial day, the morrow, as it is three times over called in *Lev.* 23.11,15,16. and once more in 1 *Sam.* 30.17. as it is explained in Chap. 4. and it is called their next day in *Mat.* 27.62.

And it is a further mystery also that the Jews Ceremonial day should begin six hours before the Natural day is ended. As for example, The fifteenth day of *Nisan* was the first day of Unleavened bread, and a high Sabbath, and by their Ceremonial custome it began before the Evening of the fourteenth day was ended; for the Passeover of the fourteenth day was not feasted on till after Sun-set, namely, not till after the fifteenth day by their Ceremonial account was begun, according to the date of the person purified. These are Riddles to such as are not studious in the *Jews* customes: They could not keep their Religious Festival Suppers in the same Ceremonial day, for then they must have kept them the night before their Sacrifices were offered, which was impossible; therefore the night after their Festival Sabbaths, was the proper night of the Sabbaths by Creation, though not by Ceremony; for the Ceremonial day, in which the polluted person must be purified against their festival Sabbaths, must needs begin the date of their new day before hand; and yet they must also keep the Festival Supper appertaining to the Sabbath in the night after, and so by this means, the Ceremonial day was interwoven with the Natural day for the several respects already named, and therefore this phrase, It shall be eaten in the same day, in which the Sacrifice was offered, *Lev.* 7.15. and *Lev.* 22.30. must not, nor cannot be understood of the same Ceremonial day, but it may, and must be understood of the same Natural day.

Object. 15. *What need had they to keep their Religious Feasts in the night after the Sabbath? was not the whole day from Sun-set to Sun-set sufficient?*

Ans. It was not sufficient, because they must feast upon their Evening sacrifices, as well as upon their Morning sacrifices, but they could not feast upon their Evening sacrifices untill after Sun-

set,

ſet, becauſe many times the Evening ſacrifices were not finiſhed till Sun-ſet, 2 *Chron.* 35.14. therefore they muſt of neceſſity have the night after as the appointed ſeaſon for the ſolemnity of their Religious Suppers; and therefore the Sun-ſet Evening before was not the beginning of the Natural day, it was but the beginning of the new day to the perſon purified, he muſt of neceſſity begin his new day then, or elſe he could not partake in the ſolemnities of their Sacrifices the day following; but the Sun-ſet Evening after the Sabbath was a natural part of the former day, and the proper Feaſt of the Sabbath was then celebrated; and the Prophet *Iſaiah* hath reference to this Cuſtome, when he ſaith, *Ye ſhall have a Song as in the Night, when a holy Solemnity is kept*, Iſa. 30.29. for they kept their Religious Suppers till Mid-night, and it is evident that all their Religious Feaſts were kept with ſongs and with ſuch like expreſſions of joy in the Meſſiah for his Redemption, *Eſ.* 23.15. *Deu.* 16.15. *Judg.* 21.19,21. and in this reſpect, all kind of ſadneſſe and mourning was forbidden at their ſolemn Feaſts, becauſe it did prophane that joyful Ordinance, *Lev.* 10.19. *Neh.* 8.10.

Obj. 16. *You ſeem to limit the time of their ſolemn Feſtival Supper, but untill Mid-night, but the prohibition in* Lev. 7.15. ſaith, *Ye ſhall not leave ought thereof untill the morning; This implies a permiſſion to continue their Religious Feaſting, not onely untill Mid-night, as you would have it, but untill day-break, as the* Hebrew *Doctors expound it.*

Anſ. I confeſſe the *Hebrew* Doctors do expound the word Morning in this Text to mean day-break, but yet they do alſo often correct that Expoſition, for they ſay more than once, that they feared it might be a tranſgreſſion to continue the time of their ſolemne Suppers any longer than till Mid-night.

The *Hebrew* Doctors ſay, That not onely the ſacrifice of confeſſion of Peace-offerings (but of other kinds of ſacrifices alſo) might be eaten all the night long till break of day; As for example, The Nazarites Ram, and the bread that came with it, whether it were the portion of the Prieſts, or the portion of the Owners, Theſe might be eaten all the night long til break of day; and the ſame law they ſay was for the Sin-offerings, and for the Treſpas-offerings, & for the Peace-offerings of the Congregation, and for the reſidue of the Meat-offerings: *All theſe* (ſay the *Hebrew* Do-

Doctors, *may be eaten all the night long till break of day: But yet* (saith *Maymony*) *To keep men far from Transgression, our wise men have said, They are not to be eaten, but untill* MIDNIGHT. See *Ainsi.* in *Lev.*7.18.

In like sort, they say of the residue of the Burnt-offerings, that they might lye burning upon the Altar all the night long untill the morning; that is (say they) till break of day, *Lev.*6.9. but yet they do also correct that Interpretation; for they say, *Our wise men have said, that the Priests might not let the fats or peeces of the Burnt-offering lye burning upon the Altar, but untill Mid-night, for fear of Transgression.*

The *Hebrew* Doctors say also, that they might continue feasting upon the flesh of the Paschal Lamb till morning, *Exod.*12.10. that is (say they) till break of day; but yet they say also that none of the company might eat again after he had slept, though it were in the beginning of the night. See *Ainsi.* in *Exod.*12.10. Hence it is evident that they did allow none to make any more but one distinct meal of the Paschal Lamb; and truly so small a creature needed not so long a time to feast on it (but their voluntary Peace-offerings which they offered with the Paschal Lamb, and in that respect did call them the Passeover, they might feast upon that flesh till day-break, for they had two dayes allowance to eat them by the Law, *Lev.*7:17,18.) therefore seeing they might make but one meal of the Lamb-Passeover, why should any man think of a longer time to feast on it than till the Mid-night Morning? if it had been requisite to feast on it till day break, our Saviour would have improved the full time; but it is evident that he did finish all by Mid-night, not onely the Supper of the Paschal Lamb, but also the Peace-offerings, which he adjoyned to the Pasehal Lamb, *Joh.*13.12. (This 12.Ver. saith, when he was set down again, namely, after he had ended the Lamb-Passeover in Verse 2. then he arose from Supper, and washed his Disciples feet, Verse 3. then he sate down again to feast upon the *Chagigah*-Passeover, Verse 12. At which Feast they used to drink two or three cups of Wine, which our Saviour improved for the institution of his own Supper; they had no common Supper this night as some unadvisedly speak, but all the flesh they ate was holy flesh, and all their Feasting was with Religious joy for their Redemption) together with his long Exhortations, Thanksgivings, Prayers and Psames.

I apprehend it was much about the time of Mid-night, or rather before, when he had ended all.

The Jews accounted the first half of the night to be a part of the former day in the case of their religious Feasting on their Passovers.

And it doth further appear that the *Hebrew* Doctors did fear it might be a Transgression to continue at their Religious Feasting on the *Pascha* till the morning at day-break, because they do often limit the time of their Religious Feasting, but untill Mid-night.

Maymony saith, *That the two Lambs which were presented as a Meat-offering, together with the Two Loaves for the Peace-offerings of the Congregation, on the day of Penticost, were eaten by the Priests in the Same Day, and in Half the Night, as the flesh of the most Holy things were.* See *Ainsw.* in *Lev.*23.20. By this Testimony it is evident, that all their holy things were eaten in the same day, and in half the night, except their voluntary Peace-offerings, for they had allowance from the Law to feast on that flesh two dayes, and one night, *Lev.*7.17, 18. *Deut.*16.2.10.

Secondly, Consider this well; for though the *Hebrew* Doctors do sometimes say, that the fats and the peeces of the Burnt-offering may lye burning upon the Altar all night till break of day, yet they do also say, that their Wise men did advise the Priests not to continue the burning upon the Altar any longer than till Mid-night, and in *Exod.*23.8. the Lord saith, *The fat of my Feast shall not remain untill the morning*, therefore it must be wholly consumed with fire before day-break. And indeed, they might not continue the burning any longer than til Mid-night without manifest Transgression, especially at festival times; for at festival times, saith *Maymony*, *The Priests must take away the ashes from the Altar at the beginning of the third part of the night; But on Reconciliation-days they took away the ashes at Mid-night.* See *Ainsw.* in *Lev.*6.10. By this *Hebrew* Canon it is evident that they could not continue the burning of the fats and peeces of the Evening sacrifices untill day-break without transgressing this necessary order in cleansing the Altar by way of preparation to the morning sacrifices, for they might not do any other work about the morning sacrifice till the ashes were taken from the Altar, for that was the first work in order to the morning sacrifice, and they could not do that work untill the burning of the fats, and of the peeces of the Evening sacrifices were finished; therefore they might not continue the burning any longer than till Mid-night (at sometimes at least) with-

without Transgression, especially in the night before the day of Reconciliation, for then the Priests must take away the ashes from the Altar at Mid-night; and by this it is evident that the ancient *Hebrew* Doctors held that the morning (namely the root of it) began at Mid-night, because they did then give order to set things in a readinesse for the morning Sacrifice; and after this work was done, they had many other things to set in order before they could offer the morning Sacrifice, and the usual time of killing the morning Sacrifice was before Sun-rising, but on Expiation-day it was killed at day-break. See *Ainsw.* in *Num.*28.4. and *Lev.*16.4.

By these Records of the *Hebrew* Doctors, we may see the true Reason why they feared it might be a Transgression to continue the burning any longer than till Mid-night, and why they feared it might be a Transgression to continue their Festival Suppers any longer than till Mid-night; it was because they held the root of the morning to begin at Mid-night; And *Maymony* saith, *Grateſull is a Commandement that is done in the hour of the same.* See *Ainsw.* in *Lev.*6.10.

And hence my Answer is to this Objection, it is the safest way to expound the word Morning, in *Lev.*7.15. and in *Lev.*22.30. &c. to signifie, that the root or the first beginning of the morning is at Mid-night, for fear of Transgression.

After this Treatise was ready for the Presse, I met with a passage in Dr. * Leightfoot *on* Mark 1.35. *worth the inserting into this place.*

* See his third part of his Harmony. p 194.

Although (saith he) the *Jews* did precisely begin their day from Sun-setting; yet did they also make the Mid-night a distinctive period to part between day and day, so as to determine *Rem Diei, in Diem suum.*

Talmud in *Beracoth, Per.*1. From what time do they say over their Phylacteries at Even? From the time that the Priests go in to eat their portion of the Sacrifices, till the end of their first Watch; But saith *R.Eliezer*, The Wise men said untill Mid-night.

Ibid. in *Pesach* in *Per.*10. The Passeover after Mid-night defiles the hands.

*Jona Per.*1. *& Maym.* in *Tamid.* in *Per.*2. The cleansing of the

Burnt-offering Altar on the day of Expiation began from Mid-night.

Talm. in *Zevach* in *Per.* 5. Treſpaſſe-offerings might be eaten till mid-night.

Ibid. Leſſer holy Offerings may be eaten till Mid-night.

Ibid. The Paſſeover is not eaten but in the night; and it is not eaten but till Mid-night.

The meaning of theſe Paſſages is, That whereas theſe things were to be done to day, and might not be put off till to morrow: If they were done any time before Mid-night, it was reputed current, as done to day.

Their Phylacteries were to be ſaid over every day at Even: If they were ſaid over before Mid-night, it ſerved the turn for the day before.

And the parts of the Offerings that were to be eaten in the ſame day that the Offering was offered (and might not be kept till the morrow) if they were eaten before Mid-night, it did ſerve the turn for the day before.

The Altar of Burnt-offering was to be cleanſed every day; but on the day of Expiation it began to be cleanſed from the Mid-night before, and that was taken as done on the day of Expiation. (And ſo they obſerved to feaſt on the Paſſeover, but untill Mid-night.)

Theſe things I have produced the rather, becauſe of this paſſage in *Mark* 1.35. which calls it the Morning; and yet it was Ἐννυχον λίαν, much of the Night yet remaining: for as they reckoned up till Mid-night for the day that was paſt; So they reckoned the morning to begin at Mid-night to the day following.

Were I to diſcuſſe the Queſtion about the beginning and ending of our Chriſtian Sabbath, I ſhould think this matter worth conſideration to that purpoſe.

And ſomething parallel to this are thoſe Texts in *Exod.* 12.22. None of you ſhall go out of the door of his houſe untill the morning; yet verſe 29. at Mid-night the Lord ſmote the Firſt-born, &c. verſe 33. And the Egyptians were urgent upon the people that they might ſend them out, *Deut.* 16.1. and God brought thee forth of Egypt by Night.

Now this Morning in *Mar.* 1.35. in which Chriſt roſe ſo very early, and went out to pray, was on the morrow after the Sabbath;

bath; the day on which the Christian Sabbath was fixed ere long, which may not be unobserved, since so special a matter is mentioned of that day.

Thus farre out of Doctor *Leightfoot*, which doth illustrate and strengthen that which I have said in sundry places, about the beginning of the morning at mid-night.

Secondly, I come now to speak of the second Part of the Passeover Evening, which was for the use of their Religious Feasting from Sun-set to mid-night.

After my long digression to answer several Objections about the *Iews* customs, I come now to speak of the second part of the Passeover Evening, appointed for the time of their religious Feasting on their Passeovers, and that was from Sun-set to Mid-night, and this space of time was all the latter evening.

And this is evident,

1 By the appointment of *Moses*.

2 By the practise of our Saviour.

1 *Moses* appointed all *Israel* to eat the flesh of the Paschal Lamb [In that Night] *Exod.* 12. 8, 42. namely in that part of the night that belonged to the fourteenth day by Creation.

2 It is evident that Christ did not sit down to eat the Passeover with his twelve Apostles, until the latter evening was come; for Christ himself was in the fore-noon, or in the beginning of the after-noon at *Bethany*, when he sent two of his Disciples to *Ierusalem* to prepare the Passeover, and to present it to the Priests to be killed for them all between the two evenings, *Mar.* 14. 3. 12. 13. then after it was sacrificed he bad them carry it to such a house, and make it ready against his coming, and in thus doing he did according to the *Iews* custom, for their custom was, that if thirteen or twenty did joyn together for one Passeover, they did send one or two of their company to present it to the Priest, and so to make it ready for the rest. See *Ainsw.* in *Numb.* 9. 12. then at Sun-set they all met together, and began the feast at the hour appointed. This custom our Saviour observed, for he came not in person to *Ierusalem* til the latter evening was come, *Mat.* 26 20. *Mar.* 14. 17. and when he was come he did not sit down to eat until the appointed hour was come, *Luk.* 22. 14. this hour in general was the latter evening at Sun-set, but the particular hour of their feasting was not by the *Hebrew* Doctors Canons untill three Stars did appear after Sun-set. See *Ainsw.* in *Lev.* 22. 9.

2 It.

2 It is evident that our Saviour did not begin to Feast on his Passeover untill the said evening was come, and it is evident also, that he finished all his religious exercises and solemnities within the space of this latter evening, from sun-set till mid-night, as I have opened the matter more in my answer to the sixteenth objection.

Object. 17. *How can you prove that the Passeover-Supper was celebrated in the night of the fourteenth day, seeing you confesse that the fifteenth day began that night at Sun-set; and the* Hebrew *Doctors affirm, that the flesh of the Paschal Lamb was eaten in the fifteenth night; how then can that night appertain both to the fourteenth, and to the fifteenth day?*

Ans. It was the fifteenth night, according to the date of the person purified, as I have opened the matter in chap. 4. and otherwhere, but in regard of the Feast it did still properly appertain to the fourteenth day. As for example, if a *Iew* were defiled on the Passeover day by any of the lighter sorts of uncleanesses, what course must he take that he might not be deprived of the Passeover Feast? the answer is, he must bathe or baptise himself in Water, at the looking forth of the evening, that is to say, in the after-noon; And what then? might hee then carry his Lamb to the Temple to be sacrificed? No, he might not yet go himself to the Temple, because his clensing was not fully compleat; but yet he might joyn with others, and cause others to kill the Passeover for him, because he was now in his first degree of cleansing, and then as soon as the Sun was fully gone down upon him he was fully clean, and then he began the date of his day of cleanenesse, and then as soon as three Stars appeared after Sun-set, he might sit down with the rest of that Society to eat the Passeover. See *Ainsw.* in *Num.* 9. 10.

And thus the Sun-set evening was the fifteenth day to the Person purified, and yet it was properly the fourteenth day still, in respect of feasting on the Sacrifices; and thus these two actions of Feasting and Purifying may wel bear the date of two severall days thus enter-woven together, without any confusion or disorder.

1 It was necessary that the Person purified should begin the date of his new day as soon as his Ceremonial cleanenesse was perfected by the setting of the Sun upon him after his Baptising, as

I have opened the matter in chap. 4.

2 It was alſo as neceſſary that the ſolemn act of feaſting upon the fleſh of their Sacrifices ſhould bear the date of the ſame day with the ſaid Sacrifices; 1 Becauſe the act of Feaſting received no new degree of cleaneneſſe at Sun-ſet, as the perſon purified did. 2. Becauſe the act of feaſting in the latter evening after Sun-ſet had a neceſſary dependence upon the act of Sacrificing in the former evening, for the act of feaſting on the Holy fleſh in the latter evening was but to help on the Spiritual application of that document that was typified and exhibited by the ſacrifice in the former evening; therefore ſeeing the act of feaſting had ſuch a neceſſary dependence upon the act of ſacrificing, I ſee no reaſon why this continued Sacramental Paſſeover ſhould bear the date of two ſeveral proper Natural days; I ſee no reaſon why the act of feaſting ſhould bear the date of the fifteenth day, except it be only in relation to the date of the perſon purified, and thus *Maymony* above cited muſt be underſtood, that the fleſh of the Paſchal Lamb was eaten on the fifteenth night, namely, according to the date of the perſon purified, though in regard of the Feaſt it ſelf it was but the fourteenth night ſtill, as in my next anſwer at fifthly I have cited his words.

Obj. 18. *I deſire to ſee yet further, how you can prove that the latter evening at Sun ſet was a true part of the fourteenth day in the caſe of their religious Feaſting upon the Paſſeover.*

Anſ. 1. I prove it by *Exod.* 12. 6, 8, & 14. verſes compared together; the ſixth verſe commanded them to kill all their Paſſeovers between the two evenings; this was the allowed ſeaſon for the ſacrificing of all their Paſſeovers in *Ægypt.* 2. The eighth verſe ſets out the allowed ſeaſon for the time of feaſting; they ſhall eat the fleſh in that Night, namely, in that night that doth properly belong to the fourteenth day; and then 3. In verſe fourteen, he doth unite theſe two ſolemn actions together in theſe words; *This day ſhall be to you for a memorial, yee ſhall feſtivally keep it for a feaſt unto Jehovah*; mark this phraſe, *This day, and yee ſhall feſtivally keep it*; what day doth he mean elſe, but the fourteenth day afore ſpoken of? *and yee ſhall feſtivally keep it*, and yet the Feaſt was kept after Sun-ſet. Hence it follows, that the time of feaſting on the Paſchal Lamb after Sun-ſet, was a true part of the fourteenth day by Creation, though it was the beginning

ning of the fifteenth day to the person purified.

2 It is evident, that the Sun-set evening is a true part of the same fourteenth day by Creation, by *Numb.* 9. 11. In the second Month, in the fourteenth day of the Month, between the two evenings they shall do it, with unleavened Cakes, and bitter Herbs shall they eat it.

In this text *Moses* doth speak of a Two-fold action to be done in the evening of the fourteenth day of the month; He speaks of doing it, namely according to the Command, that is to say, of sacrificing it between the two evenings; Secondly, He speaks of the act of feasting with unleavened Cakes, and bitter Herbs.

Moses doth not distribute these two Sacramental actions unto two severall Natural days, but commands them both to bee done in the same fourteenth day of the month.

3 It is evident by *Jos.* 10. 3. that they kept the Feast of the Paschal Lamb on the fourteenth day of the Month at Even; *Joshua* names only the time of Feasting (though the time of Sacrificing must be understood) he saith plainly, that it must be feasted on in the fourteenth day of the Month at even, I cannot see how any man that loves plain truth can deny the Sun-set evening to be a true part of the former day.

4 It is evident that the latter evening was a true part of the fourteenth day, because the seven days of unleavened Bread have seven latter evenings belonging to them, besides the latter evening of the fourteenth day, so that they observed eight festival Evenings together, and so *Josephus* doth number them, in *Antiq. lib.* 2. *ch.* 5. and hence it follows, that the Festival Supper which belonged to the last day of unleavened Bread, which was the one and twentieth day of the Month, did also bear the date of the two and twentieth day to the person purified, and this latter evening was the allowed season for all their Holy Festival Suppers, and often-times it was little enough, for they must boyl and rost all the flesh of their Peace-offerings, which were of the greater kind, as sheep and Oxen, (for no Fowls were allowed for Peace-offerings. See *Ainsw.* in *Lev.* 3. 6.) this did much increase the quantity of their Provisions, and therefore it required the longer time both to Cook it, and to feast on it; and all these days of Feasting were commanded to be done with great solemnity, especially the first and the last, and with many relations of Gods goodnesse for their

their deliverance out of *Ægypt*, and with Songs and Pſalms of praiſe, *Deut.*16.15. *Exod.*23.15. *Deut.*27.7. See *Ainſ.* in *Exod.*12.8. and in this reſpect the latter evening was a competent time for theſe religious Solemnities, and to continue the time of feaſting longer, was a tranſgreſſion: for it is expreſly commanded in *Lev.* 7.15. that the holy fleſh muſt be eaten in the ſame day in which it was ſacrificed; But if the Sun-ſet evening had been the true beginning of the Natural day, then this Holy fleſh could not have been eaten the ſame day, as I have noted the reaſon thereof formerly, and then God by *Moſes* had commanded us to do that which is not poſſible to be done; therefore the Sun-ſet evening is a true part of the ſame Natural day wherein the fleſh was ſacrificed.

Maymony ſaith (as I noted in objection ſixteen) that the Prieſts did eat the two Loaves which were preſented to the Lord with the Meat-offering of the Congregation on the day of Penticoſt, in the ſame day, and in half the night, as the fleſh of the moſt holy things were. See *Ainſ.* in *Levit.* 23.20. ſo then, in the judgement of the ancient *Hebrew* Doctors (for *Maymony* doth but record their judgement) the latter evening till mid-night was a true part of the ſame Natural day, in which the Sacrifices were offered, though yet notwithſtanding the purified perſon began the date of his new day at the Sun-ſet afore.

5 Thus (ſaith *Maymony*) after he had related divers circumſtances about the Paſſeover, then is brought in a Table furniſhed with bitter Herbs, unleavened Bread, and the Body of the Paſchal Lamb, and the fleſh *Chagigah*, which is (ſaith he) for the fourteenth day of the Month, he doth not ſay which is for the fifteenth day of the Month (though otherwiſe he doth call this time the fifteenth day of the Month) both are true in a right ſenſe, namely in the ſenſe formerly given) and in another place *Maymony* ſaith thus, The evening of the fourteenth of *Niſhan* is not like the evening of other Feſtival days, becauſe in it are the Feaſt, and the killing of Sacrifices. See *Ainſ.* in *Lev.*23.5. He makes the time of feaſting to belong to the fourteenth day; and ſecondly, he preferres this evening to the evening of the Feſtival Sabbaths, and therefore prefcribes a greater puniſhment for ſervile work done on this evening, than for working in the evening before the Feſtival Sabbaths, for ſo is the compariſon to be made, as I

have noted it elsewhere, because in this evening was solemnized the proper Feast of the fourteenth day; but the evening before was but in way of preparation to the Sabbath it self. Thirdly, *Maymony* saith thus, They searched out Leaven in the beginning of the night of the fourteenth day; *Maymony* calls the night before the Feast of the unleavened Bread the fourteenth night, and yet in another place he calleth it the fifteenth day.

Thus have I proved, not only by Scripture, but also by the consent of the *Hebrew* Doctors, that the Sun-set evening is a true part of the former day, though it be also the beginning of a new day to the person purified, by a Ceremonial institution.

CHAP. VI.

Proving that the Day of Reconciliation was an extraordinary long Sabbath, and an extraordinary long Fasting-day, and therefore the beginning of this day ought not to be alleged as an exemplary Pattern, neither for the beginning of any other Fasting-day, nor yet for the beginning of the Lords Day.

THe Law saith thus, in *Lev.* 23. 32. yee shall afflict your Souls in the ninth day of the Month, in the evening, from evening to evening you shal rest your Sabbath.

This Sabbath was singular from other Sabbaths in two regards.

1 No other Sabbath was like it, for the services of it.

2 No other Sabbath was like it, for the length of it.

1 No other Sabbath was like it, for the services of it.

For 1. All the Sacrifices of this day were commanded to be done by the High Priest only, but on other Sabbaths they might be done by any other Priest as well as by the High Priest.

2 There were more Burnt-offerings commanded to be offered for the publick on this Sabbath, than on any other Sabbath.

3 More

3 More Incenſe muſt be offered on this day, than on any other day.

4 There was more often ſprinkling of blood on this day, than on any other day.

5 The High Prieſt did oftener waſh on this day, than on any other day.

6 He uſed more ſorts of Prieſtly garments on this day, than any other day.

7 He did more often change his Garments on this day, than on any other day.

8 The High Prieſt did enter into the Holy of Holies on this day, and on no day elſe all the yeer long; and thus no day was like this Sabbath in the ſervices of it.

2 No day was like this day for the length of it, neither in reſpect of the faſt, nor in reſpect of holy Reſt of it.

For though it was commanded to be obſerved in the tenth day of the ſeventh month, *Lev.*23.27. yet it was alſo commanded to begin in the Evening of the ninth day, *Lev.*23.32.

This Evening of the ninth day hath a double interpretation.

1 Some underſtand it of the ſacrifice-Evening of the ninth day.

2 Some underſtand it of the Evening at the end of the ninth day where the tenth day begins

1 In firſt ſenſe, *Maymony* ſaith, *They began to afflict their ſouls in the Evening of the ninth day, next before the tenth day, and ſo they tarried in their affliction a little in the night after the tenth day.*

In theſe words you ſee that *Maymony* doth not hold this faſt to begin with the tenth day at the Sun-ſet Evening, according to the date of the new day of the perſon purified; but in the evening of the ninth day, next before the tenth day: And *Maymony* ſaith moreover, *That they muſt abide in their affliction a little in the night after the tenth day.*

This early beginning, and this late ending of this faſting-day doth increaſe the length of this day, beyond the length of any other faſting-day, or of any other Sabbath day.

2 This clauſe [*In*] the ninth day of the month, in the Evening, is thus read by the *Greek* Interpreters, From the ninth of the month, from the Evening; and thus they vary the Prepoſition from [*In*] to [*From*] and their Tranſlation agreeth fitly to

the next clause from Even unto Even you shall Rest your Sabbath; and by this reading, we may see that the Seventy do make the latter Evening of the ninth day, to be a true part of the ninth day, though it were also the beginning of the tenth day according to the date of the person purified.

3 Hence it is also evident, that *Moses* did not hold the naturall beginning of the tenth day to begin at the Sun-set evening of the ninth day, for then *Moses* words should have run thus, From the tenth of the month from the Evening; but *Moses* doth not say so, but from the ninth of the month from the Evening, either he must mean it to begin from the Sacrifice-Evening of the ninth day, as *Maymony* expounds it; or secondly, from the latter Evening of the ninth day (as a true part of the ninth day) as the Seventy understand it; or thirdly, from the Ceremonial beginning of the ninth day, which begins at the Sun-set Evening before the ninth day. But then,

4 If you will take this phrase from Even to Even to be from the Evening of the ninth day, according to the date of the person purified, then all the ninth day must be a fasting day as well as the tenth day, for the Evening of the ninth day is the beginning of the ninth day according to the date of the person purified; but if you desire to avoid this grosse absurdity, then you must grant that the natural Evening of the ninth day did not begin, but end the ninth day, as the Seventy Interpreters do carry it.

5 They that do place the natural Evening at the beginning of the ninth day, and yet do allow the Sacrifice Evening to be placed at the end of the ninth day, they do thereby place the natural morning of the ninth day between the two Evenings of the ninth day, and so they do make the morning Sacrifice to be killed between the two Evenings; but when men will not receive the truth in the love of it, it is just with God to let them run into such absurd consequences as these.

No fasting-day among the Jews was so long as the Fast on the day of Attonement was.

6 This fasting-day was longer than any other fasting-day; for all other publick fasting dayes were left to the Elders of the *Sanhedrim* to be appointed whensoever they were in any distress, which were proclamed to be observed in all the Synagogues of the Land, as well as at the Temple: But they did not injoyn them to begin those fasting dayes in the Evening before, with such

ſuch a ſtrict abſtinence as they did the day of Reconciliation; for the *Hebrew* Doctors ſay, *That it was lawfull for them to eat in the night, when the feaſt was on the morrow.* See *Ainſ.* in *Nu.* 9. 10. By this teſtimony of *Maymony*, it is evident that they began all their other ſolemn faſting-dayes in the morning, and not in the evening before, except the day of Reconciliation only; therfore no other publick faſting-day was of ſuch a length as this yeerly faſting-day was.

7 Neither was any other Sabbath of ſuch a length for ſtrict Reſt as this faſting-Sabbath was, for they muſt begin the ſtrict Reſt of this day, either in the Sacrifice Evening of the ninth day, or at the beginning of the latter Evening of the ninth: But they did not begin the ſtrict Reſt neither of their feſtival Sabbaths, nor of the Sabbath or ſeventh day in the Evening before, as they did this yeerly faſting-Sabbath; For *Maymony* ſaith, *Such works as may be done on the Evening of a Feaſt-day, they do not upon a Feaſt-day, &c.* See *Ain.* in 23. 7. By this teſtimony it is evident, that they did not hold the Evening before their feſtival-Sabbaths to be as holy as the day it ſelf.

2 *Maymony* ſaith, It is unlawful to do works in the Evening of the feſtival Sabbaths, from the time of the Evening Sacrifice, and forwards, Even as on the Evenings of the Sabbaths; and who ſo doth work in them ſhall never ſee a ſign of a Bleſſing, and he is to be rebuked, and to be made to leave off by force, though he is not for it to be ſcourged or excommunicated, except in the Evening of the Paſſeover after Mid-day whoſo doth work therein after Mid-day, is to be ſcourged, or excommunicated with the *Niddui*; for the Evening of the fourteenth day of *Niſhan*, is not like the Evening of other feſtival dayes, becauſe in it are the Feaſt, and the killing of Sacrifices. See *Ainſ.* in *Lev.* 23. 5.

Two things are obſervable from this Record of *Maymony*.

1 That the *Jews* did make ſome kind of preparation, both to their feſtival-Sabbaths, and to their Sabbath or ſeventh day, from the time of the Evening Sacrifice, and forwards.

2 Hence it is evident, that the *Hebrew* Doctors did not eſteem any part of the Evening before their Sabbaths, to be as holy as the day following, becauſe they did neither ſcourge, nor excommunicate any man, for working in the Evening before their Sabbaths, as they did for working in the Paſſeover Evening; and the reaſon is plain, becauſe they eſteemed both the parts of the Paſſe-

over-Evening to be the very day of the Passeover it self; but it seems they did not esteem the Evening before the Sabbath to be any true part of the Sabbath it self, for doubtlesse, if they had esteemed it as a true part of the Sabbath it self, they would not onely have scourged and excommunicated such persons, that did presume to work in the Evening, before the Sabbath, but also they would have stoned them to death, if they had presumptously broken the rest of the holy Sabbath, *Numb.*15.35. And as *Maymony* makes the Evening of the Passeover, not like the Evening that went before their festival Sabbaths, nor like the Evening that went before their weekly Sabbath; So I may say of the Evening that went before the day of Attonement, that it was more strict for holy rest than the Evening that went before any of the other Sabbaths.

From all the Premises, I conclude, that no day in all the yeer was commanded to be of such a length for strict Rest as this day was, for the strict Rest of this day, and the strict Fast of this day began in the Sacrifice Evening, or else at the beginning of the latter Evening of the ninth day, and it continued not onely till a little after the Sun-set Evening of the tenth day, as *Maymony* saith, But also it continued longer, for some of the holy duties of the tenth day, could not be finished till Mid-night after; for

1 The Priests must eat their part of the publick Sin-offering, *Num.*29.11. which must be eaten in the same day in which it was offered, *Lev.*6.26. (as other Sacrifices were, *Lev.*7.15,18.) and yet the Priests could not eat the holy flesh of this publick Sin-offering till after Sun-set; for the fast of this day was not fully ended till after Sun-set, and therefore also they might not begin to Cook that holy flesh untill the Fast was fully ended. Hence it follows, that the same day did still continue till after Sun-set, yea untill it was Mid-night.

2 The Priests had another work to do within the limits of this tenth day, namely, they must burn all the fats and peeces of all the publick Evening-sacrifices of this day (which were many) and some of their Evening-sacrifices were also offered neer unto Sun-set, and therefore this work and duty of burning would require not only the more diligence, but also the more time, to finish this sweet savor upon the Lords Altar in its own proper day, as I have noted the commanded season thereof more at large in *Lev.*6.9.

3 It

3 It appears, that ſome of the works which appertained to the morning-ſacrifice of this tenth day, muſt begin at Mid-night, and that ſome of the works which muſt be done about the Evening-ſacrifice were ſuch as could not be ended untill the Mid-night after.

For the firſt work that muſt be done on this day in preparation to the Morning-ſacrifice was the taking away the aſhes from the Altar, and theſe aſhes they muſt begin to take away at Mid-night, as *Maymony* ſaith. See *Ainſ.* in *Lev.*6.10. And in another place he ſaith, they took away the aſhes at Mid-night, and ordered the wood, &c. and at the break of day they began to kill the daily Morning-ſacrifice. See *Ainſ.* in *Lev.*16.4.

In like ſort they could not finiſh the burning of all the Evening-ſacrifices of this day till Mid-night, as I have ſhewed above from *Lev.*6.9. and yet over and above this full day from Mid-night to Mid-night, they began their ſtrict Faſt, and their ſtrict Reſt, in the Evening of the ninth day, which did increaſe the length of this day to be an extraordinary long Faſting-Sabbath.

Hence I conclude, That the beginning of this day cannot be alleged as an exemplary pattern, neither for the beginning of any other Faſting-day, nor yet for the beginning of our Lords day, as it is intended by thoſe that allege it for the beginning and ending of the *Jews* weekly Sabbath from Even to Even.

CHAP. VII.

Anſwering their Opinion more particularly that hold the Lords day to begin at Evening; And four Objections are Anſwered.

Obj&. 1. *IT is objected, that our Lords day is come in the place of the Jewiſh Sabbath, which began at Evening; and for the proof of this they allege the Example of* Nehemiah, *he is ſaid to ſhut up the Gates of* Jeruſalem *when it began to be dark before the Sabbath,* Neh.13.19. *they expound the word Before, and the word Dark, in favour of their opinion thus; 1. The word Before the Sabbath, they ſay, doth mean juſt* be-

before the face or present beginning of the Sabbath. 2. *The word Dark they say doth mean when it was full Twilight, namely when the darkness in the Skie was somewhat more than the light in the Skie; for as long as the light in the Skie is more than darkness, they say the Sun is the cause of it; and hence they conclude that the Sun cannot be said to be set till the darkness in the Skie be more in quantity than the light in the Skie, and this they make to be the punctual time of the Sun-set evening, when the* Jews *Sabbath began, namely, when a Man could not see to read, or a Woman to sew.*

Ans. This exposition of the beginning of the Sun-set evening, and of the beginning of the Sabbath, is a new-found devise, I have already shewed the vanity of it in Chapter 4. in my answer to Obj. 2. That the Sun-set evening is truly come as soon as ever the Body of the Sun is gone out of sight, and that Darkness is then begun, because the shining of the Sun is gone from off the face of the earth, and Darkness is said to begin at the going down of the Sun, in *Gen.* 15. 17. and then the *Jews* began to set their Night-watches, and then the purified person began the date of the day of his cleaneness, and therefore if the Sabbath it self did begin in the evening at all, it began then, namely according to the date of the day of the purified person, which began as soon as ever the Body of the Sun was gone out of sight, as I have shewed in chap. 4. and then if *Nehemiah* did not set a Watch at the Gates of *Jerusalem* till the darkness in the Skie was more than the light in the Skie, he did not that which was sufficient to preserve the Holy rest of the Holy Sabbath, especially seeing they began to make some preparation to the observation of the Sabbath, from the time of the Evening Sacrifice before, as I have observed from the *Hebrew* Doctors.

Such as hold the Sabbath to begin at the Sun-set evening can never prove that Christ lay three days in his Grave.

But I perceive that such as hold the Sabbath it self to begin in the evening, are necessitated to seek out such odde expositions as this of the time of the Sun-set evening, because else they see that they can never prove that Christ lay three days inclosed in the heart of the earth, *Mat.* 12. 40. and they know that Christ rose from the Dead on the first day of the Week, *Joh.* 20. 19. Hence it follows, that he must be inclosed in the heart of the earth, in the very self-same Friday in which he was Crucified; for the first day of the Week in which he arose from the Dead, is called the third Day after, 1 *Cor.* 15. 4. and in these respects it is of necessary consequence

sequence to describe the precise time both of his Burial, and also of his Resurrection, or else a doubting Conscience cannot be rightly established in the truth of his three days lying in the Grave.

But such as hold the Sabbath to begin at the Sun-set evening can never prove it, unlesse they can prove that Christ was inclosed in the heart of the earth some distinct time before Sun-set; but that is not possible to be done, for *Luke* saith, that the Sabbath began to lighten (with Star-light) when he was inclosed in his Grave, *Luk.* 23. 54.

Luk. saith, that the time of Christs Burial was, when it begantobe Star-light, Luk. 23. 54.

Master *Broughton*, Mr. *Weames*, and the *Syriac* do render the Translation so, and the Seventy use the same Greek word in *Job* 25. 5. for the light of the Moon, and it may as well be used for the light of the Stars, for they are called Stars of light, *Gen.* 1. 14, 16. *Psal.* 148. 3.

Let all the circumstances of time about the burial of Christ bee cast up, and laid together, and then it will put the matter out of doubt, that the burial of Christ could not be finished till it was Sar-light.

1 Consider the time when *Joseph* went to *Pilate* to begge the Body, and that was not till the Sun-set evening was come, *Mat.* 27. 57. *Mar.* 15. 42. This evening that was now come cannot be understood of the first evening, for that was come at Mid-day, and Christ was then alive, therefore it must be understood of the latter evening which was not come till Sun-set.

Obj. 2. *But Mr.* Norton *objecteth against this Translation, and saith, that it is not true that* Joseph *came not to begge the Body of Christ untill* Sun-set; *but* Joseph (*saith he*) *came as the evening was coming, as the Greek hath it, therefore before it was actually come; and besides,* (*saith he*) *he could not otherwise have taken down the Body, and buried it the same day according to the Law,* Deut. 21. 23. *which* John *testifieth they were carefull and mindfull of,* Joh. 19. 31.

In his Treatise of Christs Sufferings.

Ans. As touching the translation of the Greek in *Matthew* and *Mark*, I have searched into sundry Translations, and all that I can yet meet withall have it, *When the evening was come*; I have also conferred with some that are learned in the Tongues, and they say it is but a harsh translation to render it, *When the evening was coming*; and *Tindall* doth both translate and expound *Mar* 15.42 thus, *When night was come* (because it was the evening that goeth

before the Sabbath) But what if the Greek doth signifie no more but as Master *Norton* saith, when the evening was coming? yet that translation makes the difference of time so small that it is not worth the speaking of, for in the like case *Mark* saith, *That at the evening, when the Sun was set, the* Jews *brought their diseased persons to Christ to be cured,* Mark 1. 32. but *Luke* saith, *It was when the Sun was setting,* Luk. 4. 40. that is to say, when the evening was coming, for in proper speech, the latter evening cannot be said to be coming till the Sun be setting.

And secondly, It seems to me that *Joseph* of *Arimathea* durst not go to *Pilate* to beg the dead Body before Sun-set, for fear of the displeasure of the High Priests, and therefore he delayed his going to *Pilate* untill the High Priests had first gone and besought *Pilate* that their leggs might be broken, and that they might bee taken down, because it was the time of their preparation to their High Festival Sabbath-Supper, for *Joseph* knew that the High Priests were desirous that Christ should hang upon the Crosse for his greater ignominy, as long as other cursed Malefactors used to do, and that was untill the Sun was set, and in this sense *Joshua* did understand the Law to mean, namely, that they might hang upon the Tree after the night was begun (which was begun at Sun-set) and therefore he did not command the dead Bodies of the cursed Kings to be taken down from the Tree untill the Sun was down, *Jos* 8. 29.

Deut. 21. 23.

I grant that formerly I have expounded this clause in *Deut.* 21. 23. *Thou shalt not let his Carkasse hang all night upon the tree*, to mean (not at all in the night) but since then I finde upon better examination that I was in an error, though Master *Norton* takes it for a truth, and so in like sort he takes some plain truths for great errors; but this sentence, they shal not hang all night, implies, that they may hang some part of the night upon the tree, provided they were buried the same day, namely in the same Natural day, which lasted after Sun-set untill Mid-night, as I have shewed in chap. 5. in my answer to Object. 16.

And in this respect *Joshua* let the dead Bodies of the Kings hang still upon the Tree untill the Sun was set; that is to say, untill the night was begun; but if this command of burying them in the same day had meant in the same Ceremonial day, then the dead Bodies might not continue hanging on the Tree untill the

Sun

Sun was ſet, except they had been buried ſome diſtinct time before Sun-ſet; this clauſe therefore [*in the ſame day*] muſt be underſtood not of the ſame Ceremonial day which ended at Sun-ſet, but of the ſame Natural day which continued after Sun-ſet till mid-night, as I have ſhewed more at large in Chapter five, in my anſwer to Objection ſixteen, and in chap. 4. *ult.* and in other places alſo.

The chief Prieſts were firſt in their requeſt to *Pilate*, becauſe it was the time of their preparation to their ſolemn High Sabbath-Supper, for it was the firſt day of unleavened bread, which was a high Sabbath, and their Feſtival-Supper was to begin at Star-light, therefore they beſought *Pilate* that their leggs might be broken, and that they might be taken away, *Joh.* 19.31. thus you ſee that the Prieſts in regard of their preparation to their Sabbath-Supper were firſt in their requeſt unto *Pilate*, preſently upon this *Pilate* commanded that their leggs ſhould be broken, and *Joſeph* perceiving their requeſt, firſt did wiſely eſpy the advantage of time, and without delay he went boldly unto *Pilate*, and beſought him, that he might take away the Body of Jeſus, and *Pilate* gave him leave; he came therefore and took the Body of Jeſus, *Joh.* 19.38. this was all done in the neck of one another, and this time is recorded by *Matthew* and *Mark*, to be when the Sun-ſet evening was done.

From the Premiſes I reaſon thus; If the Sun-ſet evening was come before *Joſeph* went to *Pilate* to begge the Body of Chriſt, then the Sabbath Star might well be riſen before the Body of Chriſt could be incloſed in the heart of the earth, for *Joſeph* had many things to do after he had the grant of the dead Body, before it could be incloſed in his Grave; Firſt, he went to the Shops to buy ſeverall peeces of Linnen to wrap the dead Body in, according to the *Iews* manner, *Joh.* 20. 6, 7. (as we may ſee the manner in *Lazarus* burial, *Joh.* 11.44.) and *Nicodemus* alſo did take up ſome time to imbalm his Body, which alſo was done with many circumſtances according to the *Iews* cuſtome, *Joh.* 19.40. (as it is ſet down by Mr. *Ainſworth* in *Gen.* 46. 4. and in *Gen.* 50. 2.) and then (though the place of burial were near, yet) it would require both hands and time to carry him thither, and to rowl the ſtone upon the mouth of his Grave, before hee could be ſaid to be incloſed in the heart of the earth; I grant al-

so that all this was done with as much haste as might be, because of the *Jews* preparation to their Festival Supper, and yet as soon as this was done, or could be done, their High Festival-Sabbath began to lighten, namely, with the Evening Star at least, if not with more Stars, for it was a Canon among them, not to begin their Festival-Suppers till three Stars did appear, and doubtlesse *Lukes* phrase doth allude to that custom. This Sabbath that did now begin to lighten was not the Sabbath it self, for if the Sabbath it self had been begun at the rising of the Evening Starre, then doubtlesse the holy Women had broken the holy rest of the Sabbath day, because after all this they went to the shops and bought Odors, and Oyntments, *Luke* 23. 56. compared with *Mark* 16. 1. yea and after they had bought these Odors and Oyntments they went home and prepared them in a readinesse to perfume the Body of Christ with them as soon as ever the Sabbath was past, *Mat.* 28. 1. If they had bought them before his burial they would have perfumed his Body before his burial, as *Nicodemus* did.

Therefore seeing these holy Women did all this work after the burial, and after the Sabbath began to lighten, it is an evident proof that the Sabbath it self did not begin neither at the Sun-set evening, when the person purified began the date of his new day, nor yet at the rising of the evening starre, for if the Sabbath it self had been begun at either of these times, then the holy Women had most grosly broken the holy rest of the Sabbath; But the Holy Text doth witnesse on their side that they rested the Sabbath, according to the Commandment, *Luk.* 23. 56.

Hence I conclude from this practise of the holy Women, that though the evening before the Sabbath doth bear the date of the day following to the person purified, yet in proper speaking it is no part of the Sabbath it self, it is only to be esteemed the Sabbath but by way of preparation, and no more.

Secondly I answer, That your exposition of the word before may better carry this sense, namely that this latter evening was indeed before the Sabbath it self, and I have shewed in chap. 5. that the evening of the Sabbath is put by the *Hebrew* Doctors, sometimes for the evening before the Sabbath, and sometimes for the last half of the Sabbath it self; but see more in this Chapter in the answer to the next objection.

Object 2.

Obj&ct.2. *It seems to me that the Sabbath it self did begin and end at the Sun set Evening by the* Jews *practise; for they held it unlawful before the Sun-set Evening was come for our Saviour to heal diseased persons; But after the Sun-set Evening was come, all manner of diseased persons came flocking to him for cure,* Mar.1.32. *Hence it appears that the Jews held the Sabbath to be fully ended as soon as the Sun-set Evening was come.*

Ans. It is but the bare conjecture that they forbore to bring their sick persons till the Sabbath was ended: I deny it to be the very reason, I beleeve the onely reason why they came no sooner, was because they had no sooner intelligence of his miraculous power to heal; you do barely affirm that the *Jews* in general held it unlawful for our Saviour to heal diseased persons upon the Sabbath day, but you are deceived. *Tremelius* doth testifie from the ancient *Hebrew* Doctors that they held the contrary: They held that the perill of life did drive away the Sabbath; that is to say, they held it lawful to use any means to prevent the danger of death upon the Sabbath day. See *Tremelius* his *Annot.* in *Mat.* 12.8. in the *Syriack* Testament; Mr. *Ainsworth* also doth affirm from the *Hebrew* Doctors, that they held it to be a Sabbath days work to visit the sick; for they held that perill of life did drive away the Sabbath. See *Ainsw.* in *Exod.*20. 10. See also my former Treatise.

2 I do also apprehend by the circumstances of the story, that the *Jews* of *Capernaum* were not offended with our Saviour for his miraculous cure, which he did upon that Sabbath day (as the malignant Scribes and Pharisees sometimes were) in healing one in the Synagogue that had an unclean spirit, *Mark.* 1.27.

3 They took no offence at him for the curing of *Peters* wives mother of her Feavor, presently after he had left the said Synagogue, v 31. Therefore seeing they found no fault with Christ for neither of these miraculous cures before the Sabbath was ended, doubtless they did not forbear to bring their diseased persons in respect of the Sabbath (for they admired the power of God in these miracles) and therefore as soon as the publick exercise was ended, they spread his fame, verse 28. and thereupon a multitude of the diseased persons of *Capernaum* came to him for cure with all the possible speed they could, as it appears by their earnest pressing

after so short a warning, for I conceive by the circumstances of the story, that it was but a little afore Sun-set when Christ left the Synagogue, and then as soon as he had left the Synagogue he healed *Peters* wives mother, which was another procuring cause that made the greater flocking to him; but if his miraculous cures had been done sooner, doubtlesse the fame thereof would have made the sick persons to have flocked sooner after him.

I grant that some of the malignant Scribes and Pharisees did sometimes take offence at Christ for his miraculous healing upon the Sabbath day; But the people in general rejoyced at all the excellent things that were done by him upon the Sabbath day, *Luke* 13.17. for Christ did now heal a poor crooked woman upon that Sabbath day, verse 11. And when the Ruler of the Synagogue took offence at it, Christ (by reasons) put him to silence; and the people rejoyced that Christ had put him to silence.

Therefore though some of the malignant *Jews* held erroniously that Christ ought not to heal upon the Sabbath day, yet that is no good argument to prove that these *Jews* of *Capernaum* did purposely detain their sick persons till the Sabbath was ended, I deny it to be the Reason; I do apprehend rather that they did hastily flock to him, rather than deliberately forbear till the Sabbath might be ended.

4 Mr. *Pemble* on this place saith, That this Evening was the Evening of the same day wherein Christ had done so much before, as the inference shews plainly.

5 It is evident to me from several testimonies of the *Hebrew* Doctors, that they held the Sun-set Evening after the Sabbath to be a true part of the Sabbath it self, because they held it lawful to do many things in the Sun-set Evening before the Sabbath, which they did not hold lawfull to be done in the Sun-set Evening after the Sabbath.

The Hebrew Doctors held the Sun-set Evening after the Sabbath, to be a true part of the Sabbath it self.

1 *Maymony* saith thus, *The two Loaves of New Corn for the Wave-offering* (on the day of Penticost) *were not Baked on the day of Pentecost, because it was a Sabbath; nor in the Evening before, if it were a Sabbath.* See *Ainsi.* in *Lev.* 23.17.

Two things are evident from this Testimony.

1 That in the judgement of the *Hebrew* Doctors the Sun-set Evening

Evening after the Sabbath, was a true part of the Sabbath it ſelf, becauſe they held it unlawfull to bake the ſaid two Loaves of new corn in the Evening before the day of Penticoſt, if it were a Sabbath: But they might without ſcruple have baked the ſaid two Loaves in the ſaid Evening before Penticoſt, as well as on any other Evening, if they had held that the Sabbath had then been fully ended. See *Ainſ.* in *Lev.* 23.6,7.

2 Hence it is evident, that the *Hebrew* Doctors did not hold the Evening before the Sabbath to be a true part of the Sabbath it ſelf, no otherwiſe than by way of preparation.

3 *Mameny* gives another inſtance from the time of baking the twelve Loaves of Shew-bread; he ſaith, *That the twelve Loaves of the Shew-bread might not be baked on the Sabbath, nor on a Feaſt-day, but in the Evening of the Sabbath they baked it, and ſet it in order on the morrow.* See *Ainſ.* in *Lev.* 24.5.

Hence this is remarable in this *Hebrew* Record; That he makes a manifeſt difference between the Evening that goes before the Sabbath, and the Sabbath it ſelf, he calls the Evening before, [the Evening of the Sabbath] by cuſtome peculiar to the *Jews*, from the date of the new day to the perſon purified (as I have formerly ſhewed) he allows theſe twelve Loaves to be baked in the Evening of the Sabbath all the yeer long, except it fell out to be in the latter Evening of a Feſtival-Sabbath; and therefore it doth hence follow, that not the Evening before, but the Evening after their Feſtival-Sabbaths, was a true part of their Feſtival-Sabbaths; And ſo likewiſe *Tremelius* a Chriſtian *Jew*, doth make the Evening after the Sabbath to be a true part of the Sabbath it ſelf, in his Tranſlation and note on the *Syriak* Teſtament in *Matth.* 28.1.

Therefore by the judgement of the *Hebrew* Doctors, the Feſtival-Sabbath was not ended at Sun-ſet; and thence it follows, that if their feſtival-Sabbaths were not ended at Sun-ſet, then their weekly Sabbaths were not ended at Sun-ſet.

4 *Maymony* ſaith thus, *Who ſo laboureth in the Evening of the Sabbath, he ſhall eat in the Sabbath,* See *Ainſ.* in *Exod.* 16.26.

Hence it follows, that in the judgement of the *Hebrew* Canons, the Evening before the Sabbath was no part of the Sabbath no otherwiſe but by way of preparation to the Sabbath; for they ſay, That he that will eat in the Sabbath, muſt labour in the Evening of the

the Sabbath, namely in the Evening before the Sabbath; This they speak, as I conceive, of their laborious preparing of their Manna (according to every ones palat) in a readineſs againſt the Sabbath; for though the Manna was a ready food of it ſelf, without preparing to ſome ſtomacks, yet not to al, til it were cooked to their palat; and it could not be prepared in this ſort without great labor; for it was ground in Mills, and beaten in Mortars, *Num.* 11.8 And in that reſpect the *Hebrew* Doctors ſay, Who ſo laboureth in the Evening of the Sabbath, ſhall eat in the Sabbath; but in caſe they neglected this work in the Evening of the Sabbath, they might not do it on the Sabbath day, but they muſt rather faſt and endure hunger for their negligence ſake.

Hence it follows, that the Evening before, was called the Evening of the Sabbath, no otherwiſe but by way of preparation, and it is called the Evening of the Sabbath from their new date to the perſon purified; his new day did ever begin at the Sun-ſet Evenning.

5 *Maymony* ſaith thus, *Such works as may be done in the Evening before a Feaſt-day they do not upon a Feaſt-day; they may not reap, nor threſh, nor winnow, nor grinde corn, nor the like upon a Sabbath day, for all theſe things may be done in the Evening of a Sabbath, killing of Beaſts, baking of bread, kneading of dough, and the like, may be done in the Evening of a Sabbath.* See *Ainſ.* in *Lev.*23.7. in like ſort their laborious preparation of their Manna muſt be done in the Evening of the weekly Sabbath.

Obj. 4. *By the Evening of the Sabbath the* Jews *do not mean onely the Sun-ſet Evening, but they accounted the Sabbath Evening to begin at three a clock in the afternoon before; and in this reſpect* Maymony *ſaith thus, It is unlawful to do works in the Evenings of the Feſtival-Sabbaths from the time of the Evening-ſacrifice, and forward (even as upon the Evening of the weekly Sabbaths) and who ſo doth work in them ſhall never ſee a ſign of bleſſing, and he is to be rebuked, and to be made to leave off by force, Though he is not for it to be ſcourged or excommunicated, except in the Evening of the Paſſeover after Mid-day; who ſo doth work thereinafter Mid-day, he is to be ſcourged or excommunicated with the Niddui, for the fourteenth of Niſſan is not like the Evening of other Feſtival dayes, becauſe in it are the Feaſt, and the killing of Sacrifices.* See *Ainſ.* in *Lev.* 23.5.

Anſ. I grant that the *Jews* did make ſome kind of preparation both

both to their Festival-Sabbaths, and to their weekly Sabbaths also, from the time of the Evening-sacrifice, and forwards, till Bed-time; for though they did not begin their day of cleanneſſe till Sun-set, yet in regard of the many works that were to be done againſt their Feast-dayes (which I have immediately named) and in regard of preparing their Manna, &c. againſt the Sabbath, their wiſe men held it convenient to forbear, and leave off the ordinary works of their calling from the time of the Evening-sacrifice, and forwards, till bed-time; and in that reſpect the Magiſtrates themſelves did forbear to ſit in their Courts of Judicature after the time of the Evening-sacrifice. See *Ainſ.* in *Exod.* 18.22. But this degree of preparation had no other command from God, but the general rule of conveniency.

2 It is evident from the ſaid Teſtimony, that they did not eſteem any part of the Evening, neither before, nor after Sun-ſet, to be as a true part of the Sabbath it ſelf, becauſe they did neither ſcourge nor excommunicate any man that did any ſervile work in this Evening, as they did for working in any part of the Paſſeover Evening from Mid-day till Mid-night; but if they had in their judgement eſteemed any part of the Evening before the Sabbath to be a true part of the Sabbath it ſelf, doubtleſſe they would have puniſhed ſuch Tranſgreſſors more ſeverely than for working upon the Paſſeover Evening, for by *Moſes* Law, ſuch perſons ought to be ſtoned to death, *Numb.* 15.34,35.

Hence it follows firſt, That the Evening before the Sabbath (though it be called the Evening of the Sabbath according to their ceremonial cuſtome, yet it) was no true part of the Sabbath it ſelf, but in way of preparation onely.

Secondly, That the Sun-ſet Evening after the Sabbath was indeed a true part of the Sabbath it ſelf.

5 It is evident that the Evening after the Sabbath was eſteemed to be a true part of the Sabbath it ſelf, by the teſtimony of the Evangeliſt *John*, in Chap. 20.19. the Text runs thus, *The ſame day at Evening, being the firſt day of the week*; *John* calls this Evening not the ſecond, but the firſt day of the week, and yet it muſt needs be now a good ſpace after Sun-ſet, for there were two Diſciples now preſent that came from *Emaus*, and it was towards Evening before they came from *Emaus*, and they could not well come from thence to *Jeruſalem* in leſſe than three hours ſpace, for

it was sixty Furlongs from *Emaus* to *Jerusalem*, Luke 24.13. 29.36.

Mr. *Goodwin*, and others, allow eight Furlongs to an *English* or *Italian* mile; but the *Hebrew* Doctors allow but seven Furlongs and a half to an *English* mile. See *Ainsw.* in *Lev.*16.21. The New Testament doth not follow the *Italian* Furlong, but the *Greek* Furlong (or *stadium Olympicum*) which contains six thousand feet; and the *Hebrew* Doctors say that two thousand Cubits make a mile. See *Ainsw.* in *Exod.*16.29. The New Testament doth follow the *Greek* Customes as frequently as they followed the *Greek* Tongue; Therefore in reason as the New Testament was written in *Greek*, so it should follow the *Greek stadium* rather than the *Italian*; besides, I conceive that the *Italian stadium* came not into common use untill after the New Testament was written. So then by the *Hebrew* Doctors account, it was eight miles from *Emaus* to *Jerusalem*; that is to say, it was *Eight English* miles: Now if you will allow but three hours time for the going of these eight miles, it must needs be after Sun-set when they came to the Apostles; and after they were come, they spent some time in relating unto the Apostles what had happened to them the same day as they went to *Emaus*, and as they were making this Relation Jesus came and stood in the midst of them, *Luke* 24.36.

These circumstances considered, it must needs be after the date of the *Jews* Ceremonial day before Christ came in among them, and yet the Evangelist calls this time of the Evening, the same day in which Christ rose from the dead; and secondly, he calls it the first day of the week. So then, by these two expressions the Evangelist puts the matter out of doubt to such as will be satisfied by plain consequences of Scripture, that this latter Evening when Christ came into the house to the Apostles, was a true part of the former day, and yet it was after Sun-set, and therefore it was after their Ceremonial day was begun.

6 And lastly, I may well bring hither all those five Arguments which I alleged in Chap.5. to prove the latter Evening of the fourteenth day of *Nisan* to be a true part of the fourteenth day, and therefore it follows by good consequence, that the latter Evening of the Sabbath was a true part of the Sabbath it self.

Obj. *It appears to me that the Natural day begins at the Sun-set evening, for the Lord telleth* Ezekiel *in the ninth year of* Jeconiahs *captivity,*

tivity, that he ſhould be dumb untill the day that Jeruſalem *ſhould be deſtroyed, and untill a Meſſenger ſhould come to* Ezekiel *to tell the news thereof,* Ezek. 24. 26, 27. *this is the Prediction, now the accompliſhment of this Prophecy is ſet down in* Eze. 33. 21, 22. *In the twelfth year of our captivity, in the tenth Month, and in the fifth day of the Month, then one that had eſcaped out of* Jeruſalem *came unto* Ezekiel, and ſaid, *The City is ſmitten; now ſaith* Ezekiel, *The hand of the Lord had been upon me in the evening before he that had eſcaped came, and had opened my mouth untill he came to me in the morning, and when he had opened my mouth I was no more dumb. From theſe two Scriptures compared it is evident, that the evening before the Meſſenger came, and the morning after he was come, are termed the ſame day; therefore it follows by good conſequence that the ſame day began in the evening.*

Anſ. This is a ſtrange collection to prove the evening to be the beginning of the Natural day; the vanity of this collection will appear by the opening of two words in this Prophecy, which muſt not be taken as you do, in ſtrict propriety of ſpeech, but in a figurative ſenſe, I mean the word Day, and the word Dumb.

1 I ſay the word Day muſt not be taken in a ſtrict ſenſe for a proper Natural day of twenty four hours, but it muſt be taken Figuratively for a time to come, as it appears by the computation of time; for *Ezekiel* is ſaid to be dumb in the ninth year of *Jeconiahs* captivity, in the tenth Month, and in the tenth day of the Month, *Eze.* 24. 1, 2. in which day *Ezekiels* wife dyed, verſ. 18. which was the pleaſure of his eyes, verſ. 16. and her death was for a ſign unto the *Iews*, that the Temple which was the pleaſure of their eyes, verſ. 21. ſhould be deſtroyed) and then in that day (namely when the Temple ſhould be deſtroyed, he that eſcapeth in that day ſhould come to *Ezekiel* and tell him; And in [*that day*] viz. in time to come, *Ezekiels* mouth ſhould be opened unto him which eſcaped to tell him, and then he ſhould ſpeak and be no more dumb, ver. 26, 27.

This is the Prediction; now compare the ſtory of events, and that lyes thus, The Temple was burnt on the tenth day of the fifth Month, in the eleventh year of *Zedekiah*, Jer. 52. 12, 13. and there is no record to be found that any Meſſenger came to *Ezekiel* to tell him in the ſame day, neither is it poſſible for any man to come from *Jeruſalem* to *Chaldea* in one Natural day of

twenty four hours, therefore the Messenger that came to him in (*that day*) came to him in that day which is Figuratively put for the time to come, for the Messenger came not to *Ezekiel* until seventeen Months after that the Temple was destroyed, for hee came not till the fifth day of the tenth Month, and in the twelfth year of *Jeconias* captivity, *Ezek.* 33. 21. therefore this phrase the same day must not be understood of the same Natural day, but of day at large, for the term day is often put for a large time to come, as in *Ezek.* 23. 38, 39. & *Ezek.* 33. 12. and in *Deut.* 27. 2 See *Ainsw.*

2 *Ezekiel* is said to be dumb in the ninth year, *Ezek.* 24. 12. 27. till the Messenger came to him in the twelfth year of *Jeconiahs* captivity, in all which space *Ezekiel* was not dumb from ordinary speech (as *Zachary* was, *Luk.* 1. 20.) neither yet was he dumb from Prophecying against other Nations, as it appears by *Eze.* 26. 1. and *Eze.* 29. 1. and Eze. 31. but he was dumb or silent from Prophecying any more against the unbeleeving *Iews*, as chap. 3. 26. untill this Messenger came with special tidings, to certifie him how all things were accomplished as he had foretold, and now at the coming of this special Messenger *Ezekiels* mouth was opened again, to utter another Prophecy of the utter ruine of the remnant of the *Iews* that were left, *Ezek.* 33. 2, 3. and from this time forth he was no more dumb; that is to say, he was no more restrained from Prophecying to them of their utter ruine: So then, this Messenger was sent to *Ezekiel* on purpose, to tell him the present state of things, and to inquire of him what should be the future event of the remnant that were left.

Ezekiel could not chuse but hear of the burning of the Temple long before this Messenger came to him, partly by the poor Captives, and partly by the Souldiers, and also he could not chuse but hear of the death of *Gedaliah* before this special Messenger came; but such accidental tidings did not answer to the sign that was given for the time of his new Prophecying, for the sign was this, That a special Messenger should be sent unto him from *Ierusalem* to *Chaldea* (*in a day*) that is to say in a time to come, and then *Ezekiels* mouth should be opened unto him, to utter some new Prophecy to him, though it was not according to their expectation; for he fore-tels, that the remnant that were left should likewise come to destruction.

Besides the hand of Propheeie that came upon *Ezekiel* in the Evening

Evening before the Messenger came, may be taken as well for the first, as for the latter Evening; for God did often give Visions to his Prophets in the first Evening, at the time of the Evening Sacrifice, *Act.* 3.1. *Dan.* 9.21. *Act.* 10.3,9. Therefore unless it can be proved that this Evening was the Sun-set Evening, no concluding argument can be drawn from this Text to prove the Natural day to begin at the Sun-set Evening; no, though the term Day, and the term Dumb had been spoken properly.

So then from all the premises, I conclude, that not the Evening before, but the Evening after the Sabbath was a true part of the Sabbath it self, and therefore they that take liberty to busie themselves about worldly matters in the Sun-set Evening after the Sabbath, do prophane that holy time that God hath sanctified to his own use.

CHAP. VIII.

Proving that the punctual time of Christs Resurrection was in the morning, just at Sun-rising.

DOubtless it is a matter of necessary consequence, not onely to prove clearly the punctual time of Christs burial, but of his Resurrection also; for if the time of his Resurrection be uncertain, how can a doubting conscience be satisfied that Christ lay three dayes in the heart of the earth, according to the Prediction? Therefore as I have proved the time of Christs burial to be finished when their Festival-Sabbath began to lighten by the Evening-star, so I say also that the time of his Resurrection was just about the time of Sun-rising on the first day of the week.

Christ did not rise from his grave before day-break, as some would have it, nor at day-break, as others would have it, by uncertain guesses. *Matthew* saith, that *Mary Magdalen* went out of the door of her house in the first day of the week when it began to dawn, intending to perfume his burial with the sweet Odors that she had prepared in the Evening before the Sabbath, *Matth.* 28. 1. But *Mark* saith, That the Sun was

juſt riſen when ſhe came to the Sepulchre, *Mark.*16.1. ſhe ſpent all that ſpace of time between day-break and Sun-riſing, partly in calling upon other holy women to go with her, *Luke* 24.10. and partly in going ſo much ground as was from her lodging to the Sepulchre, and then when ſhe was come to the Sepulchre, there was a mighty Earthquake, *Mat.*28. 2. and then his grave was opened; ſuch a like Earthquake there was at the death of Chriſt, which opened divers of the graves of the Saints, and after the Reſurrection of Chriſt, they did riſe alſo out of their graves, and came into the holy City, and appeared unto many, *Mat.*27. 52,53. By this Earthquake at Sun-riſing when *Mary Magdalen* came to the Sepulchre, it is evident that Chriſt did not riſe out of his grave untill theſe holy women came to be witneſſes of the time of his Reſurrection. I confeſſe that many Interpreters do think that Chriſt was riſen before theſe holy Witneſſes came to the Sepulchre, but ſuch conjectures may not be admitted, for it is a point of neceſſary conſequence to be proved, That Chriſt lay three dayes in the heart of the Earth; but if you ſay, That Chriſt was riſen before theſe holy Witneſſes came, then you cannot cleerly prove that Chriſt lay three dayes in the heart of earth; for it may be demanded how long was he riſen before they came? If you ſay it was but one hour before, I may as well ſay it was ſeven or eight hours before, and then how can you ſatisfie a doubting conſcience that Chriſt lay three dayes, and three nights in the heart of the earth? I cannot think that Chriſt would ſuffer his own Prediction to remain ſo obſcure without manifeſt proof of the full accompliſhment of it: Therefore I conclude, that Chriſt roſe not out of his grave till the holy women came to be Witneſſes of the ſame, which was alſo evidently declared unto them by this Earth-quake at their coming to the Sepulchre, juſt at Sun-riſing, though they could not make that uſe of it till afterwards.

Object. 1. *This Earthquake might be paſt before the holy women came to the Sepulchre, and they might know it afterward only by the Souldiers relation.*

Anſ. Chriſt did never ſhew himſelf to any wicked man after his Reſurrection, *Joh.*14.19. *Joh.*16.20,22. *Act.*10.41. Therefore it is not like that he would make the Roman Souldiers to be the only Witneſſes of this Earthquake which did evidence the time of

of his Resurrection. I conceive the holy women would not give much credit to the testimony of the Roman Souldiers, except this Earthquake had been general to all the parts of the City, as wel as to that particular place, but it seems to me that this Earthquake was not generally spread over the City, but it was limited only to that particular place where Christs Sepulchre was, as a special testimony of the time of his Resurrection: In like sort that place only where the Apostles were (when they were threatned by the High Priests) was shaken as a testimony of encouragement to them, not to be afraid of Tyrants, *Act.*4.31. *Act.*2.2. *Act.*12.7. and so there was an Earthquake that opened the particular place where *Paul* was imprisoned, *Act.*16.26. the bare testimony of the Souldiers would have been but of small credit to prove so weighty a matter as the time of Christs Resurrection was: Therefore I conclude, that Christ arose not from his Grave till these holy women came to testifie the time of his Resurrection by an Earthquake, which happened at their first coming to his Sepulchre, and that was just at Sun-rising: I conceive that the holy women at first were amazed, and did not know what use to make of this Earthquake, *Joh.*20.9. but afterwards they did plainly perceive that it was a manifest demonstration of the time of his Resurrection; and after this Earthquake, *Mary Magdalen* went to the Apostles, and told them that Christ was risen from the dead, and she followed the Apostles back again to the Sepulchre; And 3. when they saw no body in the Sepulchre, they returned home. 4 But *Mary Magdalen* staid still behind; and then Christ himself did appear unto her as *John* doth testifie.

From all the premises it is evident, that Christ lay in the heart of the earth about four hours of the sixth day, and the whole Sabbath, and about five hours of the first day of the week, namely, from Mid-night till Sun-rising; and after this sort Christ lay three dayes, and three nights, in the heart of the Earth.

But those that begin the Sabbath at the Sun-set Evening can never prove that Christ lay three dayes in the heart of the Earth: Therefore that opinion must needs be of evill consequence: First, Because it falsifies the said Prediction. And secondly, Because it leads men to do servile works in the latter Evening of

of the Lords day, as manyfold experience of mens worldly practiſes doth teſtifie in *New England* as ſoon as the Sun-ſet Evening of the Lords day is come.

If this Treatiſe may be of any uſe to ſatisfie a doubting conſcience touching the time of Chriſts Burial and Reſurrection, and touching the limits of the Lords day, Give glory to God, who gives gifts to men for that purpoſe. Even ſo *AMEN.*

FINIS.

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